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LITERATURE.

The Ethic of Freethought. By Karl Pearson. (Fisher Unwin.)

FREETHOUGHT is generally understood as a euphemism for the rejection of supernatural religion; and it seems to be understood by Prof. Karl Pearson in this sense when he defines freethinkers as those "who do not accept Christianity as a divine or miraculous revelation" (p. 14). But elsewhere the tests to be satisfied by those who would merit this title are made more stringent and exclusive. "The Freethinker vigorously denies the existence of any god hitherto put forward, because the idea of one and all, by contradicting some law of thought, involves an absurdity" (p. 6). Apparently he must also assume as above dispute that the immortality of the soul is "a delusive, if not a dangerous hypothesis" (p. 71). Nor will he admit the fellowship of Agnostics; for, while they assert "that some questions lie beyond man's power of solution, the Freethinker contents himself with the statement that he does not know at present, but that looking to the past he can set no limit to the knowledge of the future" (p. 6).

It must be admitted that a definition which would exclude Prof. Francis Newman, Mr. Edmund Gurney, Mr. Frederic Harrison, Prof. Huxley, and Mr. Herbert Spencer from the ranks of freethought involves a considerable strain on the ordinary use of language.

Prof. Pearson has no wish to attack Christianity, which he regards—perhaps somewhat rashly—as an exploded superstition. His principal quarrel is with the Agnostics. Freedom of thought is for him not so much independence as empire; and he claims all phenomena, or rather all existence, as possibly subject to its dominion. What he has to tell us on this point is most interesting, and forms, I think, the most valuable portion of his volume. At once a mathematician and a student of Spinoza, his ideal is the reduction of all knowledge to a chain of demonstrated propositions evolved from a single self-evident principle, just as Kepler's laws are explained by gravitation, as gravitation itself may next be explained by the structure of the atoms, as our conceptions of matter, or rather of mass and motion, may ultimately be referred back to the conditions of intelligence itself. Certainly a most fascinating ideal! but is it not rather premature, rather dogmatic to assume that the universe must form such a system, that the laws of nature must go without a remainder into the laws of thought, that all existence must satisfy the demands of a simplifying centripetal speculation? For that Prof. Pearson postulates no less is, I think, evident from the following passage:

"The universe is what it is, because that is the

only conceivable fashion in which it could be—in which it could be thought. Every finite thing in it is, what it is, because that is the only possible way in which it could be. It is absurd to ask why things are not other than they are, because, were our ideas sufficiently clear, we should see that they exist in the only way in which they are thinkable. Equally absurd is it to ask why any finite thing or any finite individual exists—its existence is a logical necessity—a necessary step or element in the complete thought-analysis of the universe, and without that step our thought-analysis, the universe itself, could have no existence" (p. 29).

In the very next paper our knowledge of invariable sequences is spoken of as only amounting to a very high degree of probability, and the order of nature as something that "may arise from my having to perceive it, if I perceive it at all, under the forms of space and time" (p. 36). This is a thoroughly Agnostic view; at any rate it is the very theory put forward by Kant, the father of modern Agnosticism, to explain why things in themselves are unknowable, and to prove that they must ever remain so. In any case Mill's "Limit to the Explanation of the Laws of Nature" is left untouched, that is the irresolvable multiplicity of the primordial feelings out of which all knowledge is composed.

The idea of the universe as a rational system, which Prof. Pearson has derived from Spinoza, really originated with Plato; but the Athenian philosopher soon abandoned the speculative problem for the easier and more congenial task of reconstructing human society on *a priori* principles. Prof. Pearson does precisely the same thing in the concluding division of his essays. In these we find unfolded a scheme of policy avowedly based on the results reached, or rather assumed, in the first part, but in fact, as I think, totally independent of them, although involving the employment of a very similar method. Prof. Pearson seems to hold that a sweeping revolution in our moral standards must necessarily follow on the destruction of theological belief:

"Take," he exclaims, "the average clergyman of whatever denomination, the church or chapel-going lawyer, merchant or tradesman, as a rule you will find absolute ignorance of the real bearings of modern philosophy and of modern science on social conduct" (p. 23).

And again:

"The modern Socialistic theory of morality is based upon the agnostic treatment of the supersensuous. Man in judging of conduct is concerned only with the present life; he has to make it as full and as joyous as he is able. . . . Can a greater gulf be imagined than really exists between current Christianity and the Socialistic code? Socialism arises from the recognition (1) that the sole aim of mankind is happiness in this life, and (2) that the course of evolution and the struggle of group against group has produced a strong social instinct in mankind, so that, directly and indirectly, the pleasure of the individual lies in forwarding the prosperity of the society of which he is a member" (pp. 318-19).

So far, this "Ethic of Freethought" is nothing in principle but utilitarianism pure and simple; and utilitarianism has been held as an ethical creed by many Christian divines of unimpeachable orthodoxy, Paley

among the number, while all Christians, whether utilitarians or not, maintain that happiness, even in this life, would follow on the application of their principles to conduct. Asceticism never formed an essential element in Christianity, and is now fast disappearing from all its churches, while it has always been intimately associated with the agnostic religion of Buddhism which Prof. Pearson so much admires. If it can be shown that Socialism is both feasible and expedient, that a scheme can be devised and executed for giving every member of the community an approximately equal share of its wealth without ultimately drying up the sources of wealth altogether, I do not think that the new economy will have any opposition to fear from Christians as such—especially when it is advocated by one who has such a great and well-founded horror of revolutionary methods as our author.

Prof. Pearson absolutely refuses to draw up a detailed constitution for the regenerated society of the future. "Open your mouth and shut your eyes" seems to be his motto. Yet surely before we permit any tampering with the present organisation of industry, we have a right to ask what will be given us in exchange for it. We cannot surrender Jerusalem on the bare strength of a promise that we shall be taken away to a land of corn and wine, of bread and vineyards, of oil-olive and of honey. However, glimpses enough are vouchsafed of the Socialistic scheme to make us be sure that life under it would be a worse than Assyrian captivity. The state is to be the sole landlord and capitalist; in other words, the sole employer of labour in a community where everyone will be compelled to work. It will thus have the power of starving all unpopular citizens or of driving them into exile, which, if all nations accepted Socialism, would be equivalent to starvation. Whatever new ideas fail to win the favour of its authorities will be extinguished for want of the material means of putting them into action. In particular, by monopolising all the printing-presses, it will be enabled to exercise the most rigid censorship over literature that has ever been known. Nor is this all. Prof. Pearson, rightly judging that the material benefits of Socialism would quickly be lost were population allowed to increase without limit, proposes that the reproduction of mankind should be placed under state control. Parents who bring the requisite number of children into the world are to be subsidised, and those who exceed it are to be punished; as also, we must suppose, are those who undertake this office at all without having proved their fitness for it. Infertile unions may be formed and dissolved at pleasure; but one does not see how there can ever be more liberty in that respect than is at present enjoyed, as no legal penalty is imposed on free love, while the social stigma now attached to it lies beyond the sphere of state control. No government could compel the Lucy Feverels of the future to associate with its Mrs. Mounts; and in the struggle between them the matron is sure to get the better of the hetaira, as the opinions and tastes of the former will alone be transmitted to posterity.

In his anxiety to provide a machinery for checking over-population Prof. Pearson pays

too little attention to another danger. Free and infertile unions, with their immunity from the trouble and responsibility of reproductive marriage, might become so general as to bring about the extinction of the community, or its submergence in international competition. This is the ultimate sanction of our established sexual morality, and has been duly recognised as such by utilitarian writers on the subject. The difficulty is indeed stated with great force by our author in his essay on "The Woman's Question," while elsewhere it is quite ignored. One might suggest the maintenance of our present marriage system with the slaughter of superfluous children, the weakest being of course chosen for execution, as after all a less dangerous remedy than that proposed. Some prejudices no doubt would have to be overcome; but when once devotion to the state is substituted for devotion to humanity as our supreme guide a long step will have been taken in the return to the practices as well as to the feelings of those ancient commonwealths which are now again being held up to our exclusive admiration.

Even were it desirable to invest the state with these tremendous powers there remains the difficulty that it would be incompetent to undertake them. Prof. Pearson points to the excellent administration of the German post office and the German army as proofs of its success in the management of great undertakings. But both are to a great extent matters of routine; and both are, so to speak, parasitic organisms, supported by a comparatively free industrial society, and enlisting in their service the ability evolved by its system of unrestricted competition. We should remember, also, that the successes of the German army have been largely gained through the gross mismanagement of other armies, a proof that the states to which they belonged had failed to discharge one of the two primary duties of a government—the defence of the country against foreign enemies. As to the other primary duty of protecting life and property and enforcing the obligation of contracts, we find it ill-performed all round. Prof. Pearson notes "that it is through the enterprise of private companies that the lives of Londoners are endangered by a network of overhead telegraphs. In London the state already carries its wires underground" (p. 332). But how discreditable to the state that it should allow the lives of its subjects to be so endangered! Meanwhile, pending its assumption of industrial functions, the state in every country but one is doing its best to ruin industry by the adoption of an insane protectionist policy.

The grand argument of Prof. Pearson against our present system, the moral ground on which he denounces it as anti-social and inconsistent with modern thought, is that it enables idle people to live in luxury at the expense of others. This is true and regrettable; but it seems a perversion to state that "the misery of the labouring classes is directly proportional to the luxury of the wealthy" (p. 361); for were it so the one would increase with the other, whereas we know from Mr. Giffen's statistics that the contrary is true. This, however, is only by the way. The vital question is: supposing a

socialistic community to be organised, what security is there that the managers, having absolute power in their hands, will not use it to enable themselves and their friends to live in idle luxury? Under such a despotism as is contemplated there would be far less protection for the mass of the people against economical corruption than now exists in America against political corruption, and we know to how little that amounts. Clearly the introduction of Socialism must be preceded by such a moral reform as we can now hardly conceive, and such as, if effected, would make Socialism superfluous.

Prof. Karl Pearson is the Boulanger of freethought. What he demands is the self-surrender of all thought and all action into the hands of an undefined authority, of which we only know that it would be incompatible with any individual spontaneity, and that it would lead to the speedy extinction of any community so misguided as to accept its dictation.

ALFRED W. BENN.

Christopher Wordsworth, Bishop of Lincoln.
By the Rev. J. H. Overton and Miss Wordsworth. (Rivingtons)

BISHOP WORDSWORTH was certainly a man whose life ought to have been written. He filled a large space in the public eye; he was one of the last, and not the least brilliant ornaments of the old Cambridge school of philology; he was a bishop venerated by all within his diocese and by the clergy without it. And yet the life was difficult to write. It should hardly have been written by his daughter and a canon of his cathedral. We want an explanation of the difference between his position in the Church and his position in the world; between the way he impressed a Church Congress and the way he struck the newspapers. Such an explanation could only have been given by a biographer who did not stand too near to his subject or look up to him too much, and who yet at the same time knew him intimately and loved and honoured him. The writers only betray a perception that in profane eyes Bishop Wordsworth had a grotesque side to him by assuring us that he had a sense of humour (which more than one passage in the *Holy Year* and the *Commentary* might make us doubt), and knew perfectly well that others beside ladies needed a translation of the Greek letter of Archbishop Lycurgus which he had been reading aloud at a public meeting. They inform us, too, that in his Harrow days he had a strong tendency to sarcasm, which he conscientiously and completely repressed. His mastership there was the one unsuccessful episode of his life, and his biographers tell us nothing about it. They confine themselves to a few letters from old pupils (which contain nothing very characteristic) and his remarkable composure during the fire at his house. Nor can it be said that they give us a clear or complete impression of his public activity, from his appointment to a canonry at Westminster to his resignation of the see of Lincoln. They are on their guard against losing the life of a man in the history of his time, and so they pass over much; for instance, Dr. Wordsworth's share in the controversy over *Essays and Reviews*, except so far as the subject came up in Convocation. But about the

causes which he made his own we have more than it is easy to digest. No doubt the "Burials Bill," the "revival of Convocation," Gallicanism, and "Old Catholicism" were all a great part of Bishop Wordsworth's life; but we fail to get his action into place. A *précis* arranged under heads of what he said and did about such matters does not help us to know what bearing such action had upon his whole life or upon the course of events.

Very possibly it is difficult to get his action into focus, because he himself was lacking in the sense of proportion—the comparative magnitude of things. Through the whole of his active life, the Church of England was much more prosperous, both temporally and spiritually, than at any period since the Reformation; but he felt the loss of some incidental privileges, and the threatened loss of others, so keenly that he actually congratulated the present Archbishop of Canterbury on his prospects of living to be martyred. The late Lord Beaconsfield gravely assured the sceptical that the Bishop of Lincoln was right in defending every outwork of the historical position of the Church till the last. Still there is something strange in the spectacle of one who was always firing off heavy guns in defence of lost causes, not only going on his way rejoicing, but actually succeeding in most of his personal undertakings. He was a man whom it was easy to call combative and meddlesome, and yet he made no enemies and got into no scrapes. When Dean Stanley was appointed to Westminster, the matter cost him several sleepless nights. He put out something like a protest, in which he tried to prove that the formalities a new dean would have to go through were something like a recantation, after which he lived very happily with the new dean, though they both were active members of Convocation. The truth is that he was very single minded. It was a sort of proverb about him that he lived three parts in heaven and one in the first century A.D., or, as Lady Welby Gregory put it, he always seemed to be on a visit to the nineteenth century from the sixteenth. And, vehement and angular as he was, his fundamental opinions were moderate enough. Rome was Babylon, but the Pope was not Antichrist; the Jews were to be converted to Christianity, but not restored to Palestine; the Divorce Act was abominable, but a man whose wife played him false might be allowed, though not encouraged, to marry again; vows of virginity were objectionable, but sisterhoods were excellent; the bishop's "jus liturgicum" was precious, but Convocation was not to be "a manufactory of prayers"; daily service was a very great privilege, but he never set it up in his own parish church for fear his curate should be overtaxed when he was at Westminster; episcopacy was an essential to valid sacraments, but it was lawful in Scotland to join in Presbyterian prayers and listen to Presbyterian sermons. The clearest impression we get of Bishop Wordsworth's own work in his diocese is that he did a great deal to stimulate and assist such of his clergy as had any turn for literary labours. When one of them, for instance, was writing on Bishop Andrewes he sent him a copy of Casaubon's *Ephemerides* with all the passages relating to Andrewes marked. We learn also that he succeeded (perhaps too well) in

carrying out the work in which his predecessors since Bishop Kaye had been engaged, of "breaking up the nests of rooks"—a name applied to the clergy who, while they were allowed, lived in small towns and went out to serve the village churches on Sundays. He greatly enjoyed his confirmation tours; and we are told that whenever possible he drove about his diocese instead of going by train. This, we hear, was very good for his health. His great nervous irritability threatened his vigorous constitution; but early rising, extreme moderation in food, and his great care not to work his brain in the evening, preserved his activity and spirits till his seventy-seventh year. We gather that the last six months were very painful. Otherwise his life was happy; not the less that it was very laborious and austere. After he left Harrow he appears to have renounced most of the elegancies and amenities of life except books (he thought nothing worth reading that was not worth buying) and engravings. When his house at Westminster was robbed by burglars he not only gave the clergyman of the parish fifty pounds towards the better guidance of his parishioners (which was remarkable enough) but refrained from replacing the plate stolen and went on using kitchen forks.

The book closes with some interesting reminiscences. The fullest and most genial is by Dean Burgon, who glides into poetry. The Archbishop of Canterbury recalls Bishop Wordsworth's enviable promptitude, "When other men were putting on their great coats he was a quarter of a mile ahead; when other men were taking them off he was already at his writing table half way down the page." Other traits are quaint. He not only talked the section of the Commentary he was writing to his visitors, but he catechised his household before them, including his wife, who sometimes had to make "shots."

G. A. SIMCOX.

A MEDIAEVAL LATIN VERSION OF "KALILAH AND DIMNAH."

*Johannis de Capua | Directorium Vitae Humanæ | alias | Parabola Antiquorum | Sapientum | Version Latine | Du Livre de | Kalilah et Dimnah | publiée et annotée | par | Joseph Derenbourg | Membre de | l'Institut | 1^{re} Fascicule | Paris | F. Vieweg, Libraire-Éditeur | 67 Rue de Richelieu &c.**

THE venerable Hébraisant (and son of a venerable Hébraisant) has resumed a study he chose for himself as far back as 1846, when he edited the *Fables de Lokman*, and he

shows no falling-off in point of acumen or industry. This volume, published for the Bibliothèque de l'Ecole des Hautes Etudes, under the auspices of the Minister of Public Instruction, collates no less than fifteen versions—Arabic, Hebrew, and Syriac, Greek and Latin, Italian, Spanish, and German. All students know the labour which such comparisons demand; and a literary friend writes, "I very much doubt whether anything but love for his subject and downright enthusiasm can prompt a man to exercise that constant and unsleeping vigilance which collation, one of the most irritating and odious of occupations, incessantly requires."

A few trivial remarks anent Johannes de Capua. He is supposed to have taken for text the Hebrew version of an author not certainly known, but supposed to be R. Joel, who has left naught but a name; and the date must have been before A.D. 1250, when the Latin translation was made. There is another Hebrew version by R. Jacob ben Eleazar (thirteenth century), compiler of a Hebrew dictionary. "It is a literary product of modern Judaism, being little more than a cento of Biblical verses, possessing hardly any critical value." These *Deux Versions hébraïques du Livre de Kalilah et Dimnah* (Paris, Vieweg, 1881), were edited by M. Derenbourg, who gives the text, together with critical notes, but no translation.

Johannes de Capua, who so naïvely relates his conversion to Christianity, flourished about the end of the thirteenth century, not earlier than A.D. 1263 and not later than 1279 (De Sacy). We find that he was moved to undertake the "presens opusculum, in honorem domini Mathæi, Dei et apostolice sedis gratia tituli Sanctæ Mariæ in porticu diaconi cardinalis." Matteo de Rossi (Mathæus de Rubris), nephew of Nicholas III., was created cardinal-deacon by Urban IV. in 1262 or 1263; he was made arch-priest of St. Peter by his uncle (about 1278), and protector of the Fratres Minores in 1279; and the non-mention of these dignities in the Prologus explains De Sacy's limitation. The Capuan's Latin version is a clumsy and servile reproduction of the original, and nothing is easier than to render it into vulgar Arabic, e.g., "Dixit Kalilah: Quomodo fuit illud? Inquit Dimnah," &c. (Kāla Kalīlah: Kayf hāza? Kāla Dimnah, &c.). So "Quid est?" (p. 61) = ayyh hāza? For this reason it has an especial value in the eyes of the critical reader. And the matter of the Directorium is far superior to the manner, otherwise it would not have begotten a host of European versions—German, Danish, Dutch, Spanish, Italian (old and new), French, and English. The Greek of Simeon

Seth, an M.D. in the days of Alexius Comnenus Imperator (A.D. 1081-1118), gave rise to the Ethiopian and the Croatian versions.

The debased Latinity of Johannes de Capua, e.g., cap. viii. De Murilego (La Belette, the weasel), shows clear traces of the writer's mother tongue. Such are, "nunc autem quicumque studet in hoc libro considerare debet ad quod factus est" (p. 5): "Et sciat quoniam liber iste habet duas intentiones" (p. 6): "Cogitavit alter eorum cambiare (Ital. *cambiare*) porcionem suam" (p. 9): "nec unquam regraciare (*ringraziare*) potere" (p. 22): "Vade, dixi, ex quo non inveni ubi possim appodiari (*appoggiare*) non est mihi melius quam permanere in lege parentum meorum" (p. 25): "Et projecit ratorium versus illam" (p. 56): "Non videtur mihi bonum consilium mittere pro Senesba" (p. 69): "Momordit eum elephas dentibus (!) in multis locis" (p. 76): "Sedite vos in loco vostro" (p. 77): "Et exurgens ivit ad apotecarium" (p. 95): "Accipe plus de argento" (p. 95): "Et si fuerit taciturnus dicitur bestia" (p. 150)—the language of a Neapolitan peasant; while "Rectificasti cor meum" (p. 155) is the modern arabic "Irshād."

Despite a few *longueurs fastidieuses*, this compendium of ancient wisdom is justly, indeed, entitled a Directorium; and its homely lessons still bear repetition. Such are, "Dicunt enim sapientes; quoniam non decet sapientem abundare in aliquo nisi in sapientia" (p. 7); "Scientia est enim sicut arbor, cuius fructus est operatio"; and the insisting upon the truth that the ignorant ever hate the learned, fools the wise, bad the good, and depraved the righteous (p. 98). "Hoc tempus" (p. 33) is scurvily rated and reviled, as if it were the later nineteenth century, A.D. Saws, the sageness of the vulgar, are scattered profusely about the book. In p. 107 we have the truth brought out by debate "like fire from flint": "The more you stir it the worse the stench" here is "Sicut res sordida et fetida, quanto magis agitur tanto magis de suo malo odore sentitur" (p. 107). "Charity begins at home" = Quicumque non benefacit sibi met nulli alteri benefacit: "Silence gives consent" = Qui tacet affirmat (p. 112). "Vulnus lingue non sanatur neque cessat" (p. 176) is the modern French:

"L'amour-propre offensé ne pardonne jamais,

and the Arabian saw:

"There is healing for hurts of the fire and the steel,
But the hurts of the tongue—they may never heal."

Physiognomy (p. 121), the Semitic "Ilm al-Firāsah," teaches us to avoid the man whose left eye is smaller than his right; Physiology (p. 31) proves that the male embryo, which is perfected in forty days, lies with the face turned towards the mother's loins; Morality (p. 148) discovers that gold exercises a magical effect upon the mind; and Holy Poverty (p. 149) is forcibly condemned as that mean ecclesiastical virtue deserves. The free tone of the plain-spoken Middle Ages is everywhere apparent, but nowhere more so than in p. 124. The "mulier meretrix," with whom kings are compared (p. 70), is a pet subject; and a favourite exordium is, "Fuit quidam qui habebat pulchram mulierem, erat tamen

* Large 8vo. pp. 240, forming the 72nd Fascicule of the Bibliothèque, &c. P. 2 contains list of abbreviations; p. 3, the Prologus, beginning "Verbum Johannis de Capua, post tenebrarum olim palpationem ritus iudaici divina sola inspiratione ad firmum et verum statum orthodoxe fidei revocati." Pp. 4-13 contain the Prologus interpretis Arabici, Abdallah ibn Almocaffa (Al-mukaff'a = The Shrivelled), a learned Persian Guebre who Islamised and was barbarously cut to pieces and burnt by the Caliph Al-Mansūr (Ibn Khalīkan i. 43); he translated from the Pehlevi, and claims to have consulted other sources (p. 102). This ends with "Explicit prologus. Incipit liber"—a Semitic formula generally terminating the chapters. P. 14 begins the true introduction, headed "De Legatione Beroziæ (= Barziyah or Barzaway, i.e. Buzurjmīhr), in Indiam, and opens,

meretrix." There is no sham shame in the tale of the monkey who, "propter brevitatem crurium," met with an ugly accident (p. 40); of the barber who cried to his wife, "After nasum tuum in exenium amasio tuo" (p. 55); of the husband who lay under the genial bed, "dormiens in stercoribus" (p. 186); and of the woman who was poisoned by expulsion of the mortal powder which she had administered to her slave-girl's sleeping lover (p. 54). In Modern Egypt, as I have noted in the *Nights*, a pistol takes the place of the tube. Lastly, Cap. v., "De Corvo et Sturno" is no improvement upon the original campaign of the Crows and the Owls.

I rejoice to see that the age of refinement has preserved its interest in the worthy old work, and that my friend, Prof. P. Peterson, of Bombay, has edited for the "Sanskrit Series" (No. xxxiii.) the *Hitopadesa* of Nārāyaṇa, that venerable successor of the Panchatantra. Had space allowed, it might have been profitable to compare the beast-fables recited to Rex Disles (= Dabishlim) with those occurring in King Jalī'ād of Al-Hind and his Wazīr Shimās (= Sindibad, Siddhapati) of the *Arabian Nights*, ix. 32. My high opinion of these ancient apologues follows that of Voltaire—"Quand on fait réflexion que de pareils contes ont fait l'éducation du genre humain, on les trouve bien raisonnables"; and even the advanced anthropologist will look back to them for the survivals (often of the unfittest) and the "superstitions," etymologically so called, which still linger at the bottom of all the creeds. The Alexandrian Greeks were wont to call the the Indians "wisest of nations" from their Niti-Shastras, or systems of ethics which, based upon the beast-fable and its simple life-lesson, rose to the highest and most mystical of doctrines, such as we find in the *Mantik al-Tayr*, by Farid al-Din 'Attār, and in the lovely allegories of Azz al-Din al-Mukaddasi (G. de Tassy)—the apologue's latest and noblest developments.

RICHARD F. BURTON.

The Unknown Madonna. By Rennell Rodd. (David Stott.)

In one of the poems in this volume Mr. Rodd tells his critic that he must not "impugn these scanty handfuls for a season's yield," for he has other fruits ripening:

"But now and then the lute is set atune,
And fancy beckons in the wandering time."

In other words, he is at the British Embassy in Berlin, and is not adopting the rôle of poet by profession. Yet to have published four volumes of verse since carrying off the Newdigate in 1880 can hardly be called a scanty harvest for a man who is generally occupied with practical affairs. As earlier in the same poem he tells us not to expect ten talents when only one "fell to his lot to play," Mr. Rodd evidently does not wish us to form too high an estimate of his work.

Indeed, we should anyhow have been obliged to confess that still we fail to see in Mr. Rodd's poetry the distinctive note by which the true poet is recognised. The most ambitious poem in the book, "In Excelsis," is a failure. Mr. Rodd has taken the most difficult of all subjects—a philosophical or

rather ethical poem—and has allowed himself to be carried away by the music of his instrument. Not content with following out the good Horatian advice which he gave us in *Féda*—

"Be glad to live, nor care to question why"—he here has launched out again into the infinite. Trying, like Icarus, to get too near the sun of all knowledge, he has shared the fate, if not the fame, of his classical forerunner. The rest of the book is taken up with a second series of "Poems from many Lands" and with more "Translations from Heine," some of which, however, are reprinted, without acknowledgment, from his first volume. It is a pity that Mr. Rodd has not bestowed the same careful study and polish upon this second series which he did upon the first. The subjects are, for the most part, not new, nor does his treatment redeem them. Yet now and again he reaches his old standard. Take, for instance, this "To F.M.C.":

"Strange is it not, old friend, that you who sit
Bowered in quiet, four garden walls your world,
With books and love and silence,—sails fast
furled

And grounded keel that hardly now will quit
Its stormless haven,—you sit there and write
Of human passions, of the fateful fight,
Of all men suffer, dream and do,
Denounce the false and glorify the true!

"While I the wanderer, I whose journey lies
In stormy passages of life and sound,
I with the world's throb ever beating round,
Here, in that very stress of storm and cries
Make song of birds, weave lyric wreaths of
flowers,
Recall the spring's joy and the moonlit hours,
And know that children's ways are more to me
Than all you write of and I have to see."

Here Mr. Rodd is at his happiest; and it is noticeable that he is so in the very poem where he forgets his, surely somewhat worn-out if not affected, boast—the one with which Mr. Browning is so fond of mystifying us—that he will "keep his own soul's secret." No one expects Mr. Rodd to "sell his soul to win the crown of art," but we do expect him to sing of that which touches him most deeply. Yet he gives us his apology in two of his most graceful lines:

"He knows who sings what songs are of the heart
How the highest notes touch silence."

Mr. Rodd seems to fall between two stools. Either he should take a great subject and treat it in the great manner, or he should leave both and give us humble themes and simple melodies. But as in *Féda* he failed by taking an altogether inadequate story and treating it in the grand style, so in *The Unknown Madonna* he fails from taking great subjects, such as "Dante's Grave" and "Assisi," and dismissing them in a breath. "Assisi" is confessedly only an introduction; but if so we cannot but think that Mr. Rodd would have done well to wait before he gave any part of his poem to the world.

We have thought it our duty to be severe with Mr. Rodd, because from his *Raleigh*—those

"Stray thoughts gathered on an autumn night"—we had formed high expectations; expectations which were certainly more or less fulfilled in his *Songs from the South*. But in each succeeding volume he seems to fall more and more from his high estate. The transla-

tions from Heine are very pleasantly turned. They are mostly from the *Lyrisches, Intermezzo*, and the *Heimkehr*. Perhaps he has been most lucky in the following, from the *Neuer Frühling*:

["Der Brief, den du geschrieben,
Er macht mich gar nicht bang;
Du willst mich nicht mehr lieben
Aber dein Brief ist lang.

"Zwölf Seiten, eng und zierlich!
Ein kleines Manuscript!
Man schreibt nicht so ausführlich
Wenn man den Abschied giebt."]

"The letter which you sent me
I read without affright,
You will not love me longer,
And yet, you write and write;

"Almost a little manuscript,
And written close and neat;
If that were my dismissal
Then why the second sheet?"

But Mr. Rodd will be best judged by his original verse; and we may at least quote one of the most felicitous, "to G. L. G.":

"Less often now the rolling years
Will time our feet together,
And seldom now the old voice cheers
The march of wintry weather.

"But friendship knit in other days,
When hope was first aspiring,
Will hardly quit the travelled ways
For fancy's new desiring.

"Hope beckoned round the world, dear lad,
And light we followed after,
And knew the grave and loved the glad,
And shared men's tears and laughter,

"We set our young ideals high,
And if the aim out-soared us,
Still not to trust was not to try,
And something shall reward us.

"We made mistakes in youth, my lad,
But they will not outlive us,
The worst we did was none so bad—
The world may well forgive us!

"Long be it ere we two depart!
Time make our friendship mellow!
I never loved a truer heart,
Nor wished a better fellow."

Verses like these will gain him warm friends, if few admirers. Mr. Rodd's victory is yet to win. *The Unknown Madonna* does not compel our worship, even with some of Mr. W. B. Richmond's work for a frontispiece.

CHARLES SAYLE.

TWO BOOKS ON NEW GUINEA.

Explorations and Adventures in New Guinea.
By Capt. John Strachan. (Sampson Low.)

Among the Cannibals of New Guinea; being the Story of the New Guinea Mission of the London Missionary Society. By the Rev. S. McFarlane. (London Missionary Society.)

NEXT to Africa, no region of the globe presents so many attractions to the pioneers of science and religion as the almost continental island of New Guinea, which, notwithstanding the ever increasing expeditions of recent years, still remains the least known mass of habitable land in the world. Both English and German explorers have been fairly active in the regions of the eastern section lately appropriated by their respective governments; and here some progress has been made in geographical research, at least along the seaboard and up the numerous navigable rivers reaching the coast in inde-

pendent channels. But in the western section of the island, for over a century claimed by the Dutch, so little has been accomplished that, while the interior remains almost a blank, the official charts of the periphery and adjacent islands are now shown to be in many respects quite inaccurate.

The north-western extremity, which on all maps figures as continuous land with the rest of New Guinea, was carefully explored in 1886 by Capt. Strachan, who finds that it must be decomposed into one if not two insular masses. He penetrated through the deep inlet of MacCluer's Gulf to within three miles of Geelvink Bay, and satisfied himself that the intervening space was not a narrow isthmus, as represented on our maps, but a group of islets with channels two to three miles wide, seven fathoms deep, and apparently offering clear navigable passages right through to the Geelvink waters. All the land to the left would, therefore, appear to be an island, and is named Berau Island by this explorer, who also detaches another large mass from the mainland by a narrow channel supposed to run from near the head of MacCluer's Gulf southwards to the Arafura Sea over against the Ki and Aru Archipelagoes. So, also, Shemai and Nimatota are both shown to be, not single islands, but insular groups with narrow channels between them. The same proved to be the case with the supposed island of Bauwar, the author concluding generally that

"the whole of the charts issued under the authority of the Dutch are inaccurate, and, having now followed this coast line for a distance of some three hundred and fifty miles, I found that in hardly any case could they be depended upon; in fact, for all practical purposes, the coast has never been surveyed" (p. 277).

He also discovered—what, however, was more than an open secret—that Holland exercises no kind of effective control, nor, in fact, any supervision at all, over the lawless and piratical inhabitants of her New Guinea possessions:

"I confess to feeling that the government of the Netherlands cannot be held blameworthy for the state in which I found these people. The importation of spirits, opium, powder, and arms is, it is true, prohibited; but the Arab and Bugis traders yearly visit these places, carrying large supplies of each. No effective restriction is placed upon the action of the natives. Traders are murdered and they murder one another; friendly tribes join together and organise great slave-hunting expeditions, attack the more savage races and carry off their women and children into slavery. At the same time, not one of these barbarians proceeds one hundred yards from the shore in a canoe unless flying the ensign of the Netherlands; and I consider it the imperative duty of the Dutch Government to send round a ship of war to collect every flag from these tribes, because the stranger, running down among them and seeing the flag of a friendly nation flying, receives them with full confidence; and finds to his sorrow when it is too late that, instead of being among people representing a civilised and cultured nation, he has run into a horde of savages who, to use the words of the commandant at the island of Gissor [Kissa?], will smile in your face, shake one hand and hold the other in the breast with the knife ready to plunge into you" (p. 297).

But we are, unfortunately, not in a position

to throw stones, for much worse things are of almost daily occurrence in the part of New Guinea to which Great Britain has lately extended her protecting arms. To this part of the country Capt. Strachan paid two visits, in 1884 and 1885, confining his attention mainly to the watery region between the Fly and Baxter estuaries, which he has named the "Strachan Country." The rich deltaic district enclosed between the Mia Kasa and main branch of the Prince Leopold river he has also named the "Strachan Island"; and suggests that the whole of this fluvial system is connected through the Gregory, the Neill, and other eastern channels with the lower course of the great Fly river itself. Although he failed to verify his hypothesis by actual observation, there can scarcely be any doubt of its soundness. In fact, the "Prince Leopold," as he calls it, appears to be identical with the "Baxter," which was already discovered by Dr. McFarlane, and which seems obviously to be nothing more than a western branch of the Fly. It is to be regretted that, before undertaking its survey, Capt. Strachan did not ascertain what had already been accomplished in this region. His new nomenclature, such as "Strachan" for Urama, "Prince Leopold" for Baxter, and so on, has introduced an element of confusion into the map of New Guinea which threatens long to remain a source of trouble to our cartographers.

His account of the amphibious natives of these districts is highly instructive; and he deserves the thanks of the public for his outspoken language on the subject of the unspeakable horrors daily perpetrated, especially by the ferocious Tugara cannibals, in a country officially declared to be British territory. Here is a little incident which occurred during the "administration" of Mr. John Douglas, successor to the late First Commissioner, Sir Peter Scratchley:

"At four o'clock in the morning when all were asleep [on the island of Baigo, near the mouth of the Baxter] these bloodthirsty wretches [the Tugara men]—not less than a thousand strong—surrounded the village and began to massacre men, women, and children. Between thirty and forty escaped into the swamp, and those who were not killed were captured and thrown bound into the canoes. The conquerors then made fires and commenced to make a feast of the slain. For some days they remained feasting, singing and dancing with devilish glee, until they had eaten those killed in the affray. Finding that the legs of their victims swelled from the cords which bound them, and that they were likely to perish from sheer agony, they cut the cords, and with their clubs broke the limbs, and from the living victims cut pieces of flesh, which they roasted and ate before the faces of the poor wretches, who lay writhing in agony until mortification set in and death put an end to their sufferings" (p. 132).

The scene of these horrors is the "Talbot Island" of the Admiralty charts, which lies in Torres Strait, scarcely eighty miles from Cape York, the nearest point on the Australian mainland. Well may the writer exclaim that our failure to protect these latest subjects of Her Majesty "is a scandal to our policy and a reproach to us as a Christian nation."

It is among savages of this temper that the London Missionary Society has been

labouring with unquestioned zeal and a fair degree of success since about the year 1870. The history of its manifold vicissitudes, disastrous failures, often compensated by brilliant triumphs when all seemed lost, could not have been entrusted to more competent hands than those of Dr. McFarlane, founder of the Mission, and worthy associate of his two fellow-pioneers, Mr. W. G. Lawes and Mr. J. Chalmers. The book is interesting both for its own sake and also as the first of a series entitled "Missionary Manuals," in which the society proposes to give a permanent record of the various missions with which it is connected in different parts of heathendom. Such a series will certainly supply a much felt want; and if, carried out in the spirit of the opening number, will form a library of really valuable and entertaining information.

Among the Cannibals of New Guinea is a sufficiently sensational title, but fully justified by the experiences of the labourers in this field. It has been remarked more than once that the natives of Papua Land do not improve upon acquaintance; and the generally unfavourable impression created by the writings of D'Albertis, Maklukho Maclay, Stone, Chalmers, and other recent observers, is rather strengthened by Dr. McFarlane's accounts, perhaps all the more telling because of the moderate language adopted by the writer. Cannibalism is now known to be widespread throughout the island. But it

"has its degrees. Those at the east end consider themselves quite respectable compared with their neighbours in the D'Entrecasteaux group. I remember trying to persuade some of them to accompany me on a visit to Normanby Island, when they described the natives of that place as a sort of degraded cannibals, who ate every part of the human body, even the hair being boiled with the blood and devoured. Yet, when visiting one of the villages of these exemplary cannibals . . . we were disturbed at night by a great noise in the village, and went out to see what it was all about. We found our friend the chief—a notorious old cannibal, who wore a necklace of small bones indicating the number of persons he had killed—mounted on a village rostrum, which he paced most excitedly, as he poured forth what appeared to be quite an oration. The object of his vituperation was a woman who had that day been visited by some friends from a distance; and, being anxious to place before them the best she had, had served up the body of her husband, who had [opportunistically] died the day before. Old Bony's proposition was that they should banish their wives, lest they should treat their bodies with like disrespect after death. His proposal, however, met with little favour—a native who stood near us jocosely remarking that he was only angry because they did not send him a piece" (p. 105).

Another, who had for many years been a deacon of the church—a very consistent, devoted, and spiritually-minded man—confessed that, although fish, fowl, turtle, turkey, beef, pork, &c., were all good in their way, "there was nothing so good as human flesh." In all this the author is candid enough, and even betrays a sort of admiration of the anthropophagists for their many noble qualities of courage, manliness, hospitality, and even "humanity," being "greatly superior in these qualities to their lighter coloured neighbours, who look down upon them—

such is the blind, arrogant pride of human nature!"

Dr. McFarlane is equally candid in telling his readers how the missionaries deal with such questions as polygamy and the absence of the "foreign" bread and wine usually supposed to be indispensable for the administration of the Lord's Supper. This latter difficulty is got over by the simple device of substituting the "bread and wine of the country," that is to say, yams and coconut milk. And as to polygamy:

"I often had serious misgivings about conforming to the usual rule of requiring a native with two or three wives, when he abandons idolatry, to forsake them all except one. Why should he be required to make this selection? The other one or two are, according to the laws [*sic*] of the country, as much his wives as the one selected. In some cases they have lived together many years in peace and happiness; and I have known it to be very difficult for the man to decide which to retain and which to abandon. The women thus forsaken were exposed to temptation or ill-treatment, which sometimes led to serious trouble. Moreover, such an arrangement appears as unscriptural [*sic*] as it is unkind and unjust. . . . And so I determined not to interfere with these social relations in which the Gospel found the people of New Guinea" (p. 147).

Here the word "unscriptural" certainly gives food for thought; and as, instead of converting, Bishop Colenso was converted by, the now historical Zulu chief, some readers will begin to think that the apostolic envoys of the London Missionary Society have been half reconciled to polygamy by their New Guinea neophytes.

But apart from these side issues, it is but fair to acknowledge that, so far, the mission itself has been productive of great good, and has tended far more than the feeble British administration to put down intertribal warfare, piratical and head-hunting expeditions, and even cannibalism. The book is illustrated by several artistic sketches taken on the spot by Mr. Hume Nisbet; but, like Capt. Strachan's work, it lacks an index—in both cases a serious oversight.

A. H. KEANE.

NEW NOVELS.

A Dream and a Forgetting. By Julian Hawthorne. (Chatto & Windus.)

A Counsel of Perfection. By Lucas Malet. (Kegan Paul, Trench & Co.)

The Reverberator. By Henry James. In 2 vols. (Macmillan.)

The Mystery of Mirbridge. By James Payn. In 3 vols. (Chatto & Windus.)

A Modern Brigand. By the Author of "Miss Bayle's Romance." In 3 vols. (Bentley.)

Vaia's Lord. By Jean Middlemass. In 3 vols. (Sonnenschein.)

MR. HAWTHORNE'S latest story is more in his father's manner than any previous work of his which the present reviewer has read. It recalls, both in motive and execution, the conception and tone of more than one of the *Twice-told Tales*, and yet so that no impression of conscious imitation is suggested, but only that of differentiated heredity. The

story is told by a friend of its two chief actors. A young American poet of promise has the good fortune to win the affection of a very noble girl, without genius or any special literary tastes, but of a strong and sweet nature. His poems, though favourably received, and commanding a certain sale, are yet not quite good or popular enough to assure either permanent fame or immediate income. The girl's strong sympathy with his aspirations causes her to dream a story in a series of episodes, which she gives him that he may versify it. He does so, and achieves a great success. But, in course of the publishing arrangements, he becomes entangled with the wife of his publisher—a handsome, clever woman of the world, caring nothing for her husband. Under her influence, he attempts to dramatize the poem which had already succeeded so well in narrative form. But the false lights mislead him, he spoils his work, and the play is unequivocally and deservedly damned at the first representation. The shock proves a wholesome humiliation; and the poet returns to his first love, while the woman with whom he so nearly compromised himself also takes a step upwards, and mends her domestic ways. It is not practicable, in a bare outline like this, to convey an idea of the manner of handling, which is subtle and introspective, if not noticeably virile.

A Counsel of Perfection is a study of characters rather than a plot, and exhibits considerable graphic faculty. The author sees her personages clearly, and sets them vividly before us. Dr. Casteen, the great ecclesiastical scholar, cold, selfishly absorbed in his work, suavely polite and cynical in demeanour; Lydia, his nearly middle-aged, but still young-hearted and young-looking, daughter and amanuensis; and Anthony Hammond, a cultured man about town, and writer of *vers de société*, whom Lydia Casteen meets while travelling with some friends on her first continental tour, for which unwilling permission has been wrung from her father, are the leading figures. Hammond has good taste enough to recognise Lydia's fine qualities, and she in turn becomes attached to him. He gives her reason to believe that he will visit her to explain himself fully on their return to England; but, led away by an old flirtation with another lady, he does not fulfil his implied pledge. She droops in consequence, but meets with no sympathy from her father, who views her merely as an instrument for making copy for press. When Hammond does come to his right mind again, and arrives to make his proposals, she refuses him, on the ground that her father, who in the meanwhile has gone nearly blind, needs her more than her lover; and this resolve gives the story its title. But the reader is made to recognise the fitness of such an ending—nay, its happier nature than the regulation marriage would have been likely to prove in all the circumstances. A society woman, Mrs. Denison, Lydia's hostess on the tour, is a very clever foil for her, as lacking the note of sincerity which is Lydia's chief quality. And there is a happy touch just at the close, where Dr. Casteen's selfish absorption is broken down at last, so that he learns to understand and value his daughter. Altogether, this book is

not only a good piece of work, but has the note of distinction.

The Reverberator is a New York society newspaper; and the doings of Mr. George Flack, its correspondent in Paris, form the subject of the story. The Dosson family, consisting of a father and two daughters—one shrewd and plain, even a little common; the other ravishingly pretty and simple—come over to Europe in a Cunarder with Mr. Flack, who strikes up an intimacy with the father, having ulterior views on Francina, the pretty daughter. Among other services he renders them in Paris is an introduction to an artist who is to paint the younger girl's portrait. At the studio she meets with a friend of the artist, one Gaston Probert, a member of a Gallicised American family, whose other elements are a refined, fastidious, invalid father, and three daughters married to French nobles. She refuses Flack, and accepts Probert, whose people, however, are not delighted with the engagement, and accept her rather on sufferance. Flack persuades her to supply him with materials for a paragraph in the "Reverberator" concerning her portrait, her intended, and all his family; and she tells him everything about them, even of the most private nature (such as the kleptomania of one member, the enforced economies of others, and the relations of married couples to each other), which she has learnt from them since her engagement. All this is dished up by Flack in a coarse, vulgar fashion in the paper, to the intense disgust and torture of the Proberts, who are one and all supersensitive and thin-skinned, and find their acquaintances all over Paris accurately posted in the article. They learn from Francine's admissions that she is the remote cause of the scandal, and they break with her in a row royal accordingly, though her betrothed does so with extreme reluctance, and only because dominated by strong family affections and associations. But though the "Reverberator" is of the same type as the journals which Martin Chuzzlewit encountered on landing in New York—the "Sewer," the "Stabber," the "Keyhole Reporter," and all the rest of them, far beneath even the *labefacta veritas* of the low-type London society paper—none of the Dossons see any particular objection to the article which has driven the Proberts nearly to frenzy; and Francina Dosson especially does not appear to have the slightest idea that she has grossly violated trust and disclosed an incurable vulgarity of nature. Mr. James makes his readers doubt what is his own attitude towards the question by the views he ascribes to his characters and by the close he puts to his story. Delia Dosson, when she hears of the affair from her sister, at first thinks that the whole thing has been a plot of Flack's to break off her engagement, and to put himself in Probert's place; but when the article comes to hand, and the family read it, none of them sees any particular harm in it: Mr. Dosson, because so much worse has been commonly said in its columns of people who took the abuse simply as one of the ordinary accidents of public life; Delia Dosson, because the article is some weeks old, and she thinks must be already forgotten; Francina, because she likes the praise of her own portrait, and fails to see the stings in the remainder. Of course, this may be all very subtle satire and

irony on Mr. James's part, and he may intend to read a lesson to his countrymen on the coarsening of moral fibre and the loss of delicacy and self-respect which a low-class press is apt to generate and foster; but as he makes Gaston Probert come round to the Dossons' view of the situation, and prepare to go with them to America, abandoning his own people thenceforward, this interpretation is scarcely plausible, and no other is creditable.

The Mystery of Mirbridge is not one of Mr. Payn's happier efforts. It can be read; but it would be no penalty to lay it down without resuming it, and that at a moment's notice. The plot (revealed very early in the story) is that Sir Richard Trevor, a country squire, has, as a very young man, seduced a girl under his mother's protection, and gone off with her. The scandal obliges him to keep away for twenty-five years, when he comes back. News of the death of the girl he seduced having come to hand very soon after their flight is followed by other news of his marriage to a Frenchwoman, who bears him two sons, Hugh and Charles. In point of fact, the alleged Frenchwoman is his former mistress, and the elder son is illegitimate. He is the mother's darling, though a thoroughly bad fellow all round; and she is ready to sacrifice his amiable younger brother, as well as everyone else, to his interests. How Lady Trevor's secret is at last penetrated, how things go on after her husband's death, is the corpus of the story; and the "mystery" is how the illegitimate son, as usurping heir, is prevented from becoming the ruffianly tyrant he has every wish to be, and is perforce compelled to be a tolerable landlord till he is got out of the way in time to allow his brother to come into the kingdom. Mr. Payn tells his story well, and has drawn three or four characters with a good deal of force; but he has done much pleasanter work before.

A Modern Brigand is clever in parts, but is not so good as *Miss Bayle's Romance*. A phrase or two, and the mistake of making an earl's son bear the courtesy title of "Lord John," appear to indicate American authorship. The title is ambiguous, as it remains a little uncertain to which of two characters the name applies—to an actual Italian brigand, who has an ambitious plan for reconstructing the brigand industry in Italy on a sounder, safer, and more assuredly remunerative basis; or to a London financier, head of a great monetary firm, who robs the public on a very much larger scale. The intention seems to be that the reader shall take his choice, but he is silly directed to the financier as the proper object of that choice. There are a few fairly effective situations here and there; but, as a whole, the story drags.

Vaid's Lord is a dull and occasionally slangy society novel, which might pass for a bad imitation of Lord Lytton's earlier manner—the *Pelham* stage—and which has no merits whatever. The author observes in one place, "Grammar does not signify when talking to one's self," and seems to extend the application of this canon to writing for the public. However, as there are spots on the sun, so there are sparks in the gloom; and the Latin, *Noli interficere*, as the equivalent for "Don't interfere," serves to promote cheerfulness. What "Vaia" may stand for, or be derived

from, the present reviewer is unable to say. It would be tolerable Romaic for "palm-boughs." But the Latin just cited fails to recommend a Greek origin as probable; and Vaia may be more plausibly ranked with "Morleena," which uncommon Christian name was invented and composed by Mrs. Kenwigs, and was founded on no precedent whatever.

RICHARD F. LITTLEDALE.

CLASSICAL SCHOOL BOOKS.

Prometheus Vincit. With Notes by M. G. Glazebrook. (Rivingtons.) Mr. Glazebrook has found general approval for his plan of editing the *Medea* by dividing it into acts and scenes; the result is that he has divided the *Prometheus* in the same way. We believe that, for youthful readers, he is entirely in the right. Such divisions not only assimilate the unknown and puzzling Greek play to the more familiar modern drama—in itself a great gain for boys—but they also facilitate comprehension of the story, as a novel is helped by its chapters. Our only doubt is, whether Mr. Glazebrook does not a little overdo it; whether, e.g., such stage-directions as "threateningly," "deprecatingly," "with alacrity," are not superfluous, or, if not, better left to be discovered from the context. After all, boys do not read Aeschylus before they have some sense of context and circumstance. But Mr. Glazebrook's divisions are interesting: act i. is called "Punishment"; act ii., "Sympathisers" (why not "Sympathy"?); act iii., "Retrospect"; act iv., "Fellow-Sufferers"; act v., "Defiance." These certainly discriminate the elements of the play very well. We like the sketch of the story of the myth (Introd. B. pp. xi.-xiv.) better than the description of its origin. The Aryan fire-drill, and the root MANTH, and how *Zēus Προμηθεὺς* became *Προμηθεὺς*, are just the kind of information which, however true it may be, muddles the comprehension of boys, who can grasp the scene of Prometheus, and his rock, and his eagle, and his Oceanides, and Hephaestus, Kratos, and Bia, with perfect ease and delight. After all, poetry is one thing and philology another. The rest of the introductory matter—the sections on the chorus, on certain particles, on metaphors, on Aeschylus's style as affected by the epic poets—we entirely commend. The notes are sound and to the point. We doubt if, on l. 7, it is quite true to say that *ἔνθος* is used metaphorically for "pride." Nor do we feel sure (l. 22) that the very marked instance of zeugma should be described as "natural." It is intelligible, as an abbreviated form of speech, but hardly natural. On l. 62, we agree that *σοφιστής* is "part of the predicate," but it means more than "in wisdom." A reference to l. 976, and, indeed, to Mr. Glazebrook's own note on that line, will show that it = "instructor," with the well-known disparaging sense. Occasionally information is given which we think would be better withheld—e.g., the earlier part of the note on *σκεδᾶ* (l. 957), and the version given for the beginning of l. 901. On the other hand, some reference to the *Supplices* or to Horace, or some narrative, should be given for the passage (ll. 879-895) about the Danaids. On the whole, Mr. Glazebrook has edited the play so as to make it enjoyable. This is the *πλέον ἡμῶν πάντων* for a school edition.

The Ajax of Sophocles. With brief English Notes for School Use. By F. A. Paley. (Cambridge: Bell & Daldy.) We incline to think that, whether for school or other use, Greek should be printed in type somewhat larger than this volume can boast. The weak point of Mr. Paley's commentaries has always seemed to us to be their English renderings; their

strong point, that he has usually a firm view, and does not halt between two opinions. In this edition, the English renderings are much better than some that deface his Aeschylus; but his criticism of other men is unsatisfactory, e.g., on l. 196, *ἄταν οὐρανίαν φλέγων*, which Campbell renders "letting mischief blaze up to the sky," and Jebb "inflaming the heaven-sent plague," he affirms that "such phrases are hardly English," and would substitute "adding fuel to (making to blaze up) a heaven-sent delusion"—no correction could be more inept: the sole difficulty is the exact sense of *οὐράνιος*. We are glad, however, to find him taking *ἄπορτος* (l. 15) to imply that Athens is heard, not seen, though there seems no doubt that *ἄπορτος* can = seen at a distance. We cannot without hesitation accept his correction of the well-known *crux* (ll. 601-2); *ἔταυλα* and *ἐνναίων*, thus explained—"he contrasts the uncongenial shepherd's life with his former life as a sailor," seem very flat. We lean strongly to Dindorf's *μηδὲν ἀνθρώπου*, as against *μήλων*: the thought fits the general context so well. On the whole, the notes are very well adapted for school use. They are suggestive, and they are not quarrelsome, nor occupied with the infinitely little; nor on the other hand are they of that slight and bald character which makes boys think that the editor despised the author, and that therefore they may do the same.

P. Vergili Maronis Bucolica. Edited by Arthur Sidgwick. (Cambridge: University Press.) Mr. Sidgwick's useful and tasteful labours upon Virgil must be approaching completion. Few people have done so much, in so small a compass, for the study of a great author. Nothing can be neater than the little essay (pp. 7-9) on the origin and quality of pastoral poetry; and the subsequent discrimination of the Theocritean from the purely Virgilian element in the Eclogues will be useful to maturer students than those whom Mr. Sidgwick has mainly in view. We agree with Mr. Sidgwick that the supposed "Messianic" character of Eclogue iv. has been absurdly exaggerated. At the same time we do not feel so positive as he does that it is impossible that Virgil should have heard, in vague and mystic rumours, of the "Jewish hope of a Deliverer." What was felt in Judea was known in Alexandria, and what was known in Alexandria was known at Rome. We suppose we must reconcile ourselves to our old friend "Pollio" being displaced by "Polio." We are glad to see that the "incongruities" of Eclogue x. do not blind Mr. Sidgwick to the haunting beauty of its best passages. The notes are distinguished by the editor's well-known facility of saying much in a little sentence; see, e.g., the note on "the pathetic use of 'tamen.'" (*Ecl.* x., l. 31.) This little book, side by side with Sir C. Bowen's recent version, would make the Eclogues a real intellectual treat to a clever girl or boy.

Platonis Crito. With Introduction, Notes, and Appendix. By J. Adam. (Pitt Press Series.) Mr. Adam, already known as the author of a careful and scholarly edition of the *Apology* of Plato, will, we think, add to his reputation by his work upon the *Crito*. The introduction contains a somewhat fanciful theory about the trial of Socrates finding an echo, or, as it were, a parody in this dialogue. "In the *Crito* the semblance of a trial is still preserved under the mask of dialogue. This time Socrates is judge, Crito prosecutor, the state prisoner at the bar. The charge is wrong-doing (*ἀδικεῖν*): the verdict one of acquittal." Whether Mr. Adam can find indications enough of such a juridical structure or not, this way of putting things helps to bring out how innocent Socrates was. The guilt belongs not to Socrates, or to the state, which

Socrates pronounces innocent, but to the jurors who condemned as guilty a man who had upheld the laws of his country "against the fury of the people and the tyranny of the Thirty," and who now "consents to death rather than break them." But it is when we come to the notes that we feel that we are in the hands of an editor competent to do justice to his subject. The notes are simple, plain, and short, and there are generally enough of them. They explain matters of usage or syntax as they go on, and do not push too far the practice of sending boys to consult large works of reference—a council of perfection on which few boys will (or even can) act. In 460 Socrates says he will not save his life by flight, not even *ἂν πλείω τῶν νῦν παρόντων ἢ τῶν πολλῶν δυνάμει ὅσπερ παῖδας ἡμᾶς μορμολύττηται, δεσμούς καὶ θανάτους ἐπιπέμψουσα καὶ χρημάτων ἀφαίρεσις*. Here Mr. Adam says, with Prof. Church, that the word *ἐπιπέμψουσα* "means inflicting on, not, of course, threatening with." But is there not here a reminiscence of Plato's poetical reading? Just as in 540 Mr. Adam, following Kron, seems to find an echo of Sophocles *Antigone*, 450 sq., so here we should recall the *Odyssey* 11, 634, where Odysseus saves himself by flight:

Μή μοι Γοργεῖνν κεφαλὴν δεινοῖο πελάρου
Ἐξ Ἀΐδεω πέμψειεν ἀγανὴ Περσεφόνηα.

Mr. Adam has made some judicious use, in settling the minutiae of the text, of the new evidence of Greek inscriptions for the usage of Plato's time, as laid down by Meisterhans (*Grammatik der Attischen Inschriften*).

The Laches of Plato. With Introduction and Notes. By M. T. Tatham. (Macmillan.) The *Laches* is a very good specimen of Plato to set before boys. Short, simple, unobscured by philosophy, it is very well suited for reading in class; and, if any subject treated in Greek can arouse the interest of boys, that of ἀνδρεία, with its associations of pluckiness, may be expected to do so. The puzzles as to the nature of courage, with which Socrates overpowers the excellent but dull Nikias and Laches, ought to form a useful starting-point for a logic-lecture on the difficulties of definition. Mr. Tatham's commentary is perhaps not so skillfully adjusted to the wants of young readers as his notes on *Livy* were. Of translations he is free enough, and pupils will learn from him the art of translating easily and elegantly; but there is not enough grammar in his notes, and it is in grasp of the grammar that, as all examiners know, boys' papers are generally deficient.

Livy. Book XXII. Edited with Introduction, Notes, and Maps, by L. C. Dowdall. (Bell.) There is something very fresh and pleasant about Mr. Dowdall's handling of even so well-worn a theme as the twenty-second book of *Livy*. He has aimed at producing something higher than an ordinary school-edition; and he has found his reward in turning out what is, beside its other merits, a very excellent school-edition indeed. His notes are plain and full. He knows when to suspend his judgment, as in the dispute as to whether Hannibal crossed into Italy by the Little St. Bernard or not (darios of Darius and Xerxes, found in the canal, confirm the story of Xerxes's cutting through the peninsula of Mount Athos. Why should we not have a "find" some day which will settle the question of Hannibal's route?); but he also knows that boys want firm leading. We have hardly noticed any passage in which a difficulty is passed over; but we doubt whether *navium classem* in chap. xxxvii. is to be called a tautology. *Classis* must here be taken in its old sense of "a force," the meaning which so puzzled *Livy* when he found the word in his authorities for an earlier period (Book IV., chap. xxxiv.).

Vergil's Aeneid I., V. By F. Storr. (Rivingtons.) These two little books are parts of a projected edition of Vergil "for the highest forms of schools." Whether there is any real need for such a work we will not try to decide; but we cannot accept the edition before us as suited to fill the hypothetical gap. It is the work, apparently, of a very clever and able man who is not a first-rate scholar. It contains, however, a great deal which is worth the attention of scholars; and a schoolmaster might learn a good deal from it, though he did not put it into the hands of his form.

Select Passages from Greek and Latin Poets. Compiled by E. H. C. Smith. With a Preface by J. M. Wilson. (Rivingtons.) This collection, made for use at Clifton College by one of the masters, differs in one point from the many existing "Repetition" books. Verse translations of each piece are printed on the opposite page, "chiefly," says the head master, "to help beginners to see the poetical beauties of the original; partly also as specimens of good translation." We approve this plan, but we should have expected it to be recommended on a third ground as well, viz., that it enables the book to be used by the "modern" side also, and thus puts a number of boys "in touch" with one another, in some matters of imagination, who would not otherwise be so. If, however, we are to learn translations by heart, they should be not only masterly translations, but of masterpieces. From this point of view, we would have rather less Ovid. One long piece is enough, if well learnt, to prompt the elegiac strain; and the hackneyed "Lament of Sappho" (p. 8) has surely done duty enough, both in Latin and English. We should not have put before boys, as specially worth knowing, the pretty but flimsy affectations of Catullus about Lesbia's sparrow, nor, graceful and attractive as they are, the so-called poems of Anacreon (pp. 110-116). The extracts from Euripides are very good. From Sophocles we should have preferred the chariot-race in the "Electra," to the death of Heracles (*Trach.* 749-812, pp. 84-89). In spite of the speed and vigour of the beacon-race in the "Agamemnon," we think it is too geographical to be fully attractive or inspiring to boys.

The Revised Latin Primer. By B. H. Kennedy. (Longmans.) We need here do no more than chronicle the appearance of this book. It is a revision of the old *Public School Primer*, made by Dr. Kennedy with the knowledge of the Headmasters' Conference Committee; but it has not yet received the official sanction of that body, nor is it quite certain, apparently, whether it will receive it. In itself it is a neat volume of 240 pages, rather unlike the old *Primer*, and, so far as the present writer can judge, very much better than that much abused book. Further criticism would be out of place. One might, however, ask Dr. Kennedy in a future edition to correct the misquotation of Horace on page 191, *naturam expellat furca*. In general, the work is very scholarly, as was indeed to be expected. The print is clear and attractive, but the paper is rather too thin—a not uncommon fault in school books.

Lysiae Orationes Selectae für den Schulgebrauch. Hrsg. von A. Weidner. (Leipzig: Freytag.) This is a most excellent little book, and deserves the attention of our readers for two reasons. In the first place, Weidner has in it done a great deal to mend the sadly corrupt text of Lysias, and, in the opinion of the present writer, has succeeded in producing a fairly readable text of the orations he includes (i., vii., x., xii., xiii., xvi., xix., xxii.-xxv., xxx.-xxxii.). Secondly, the book is an admirable schoolbook. The selection (excepting oration i.) is a thoroughly good one, and the plan of editing deserves imitation. The orations are printed

in order of hardness, each with a brief introduction. There are no notes; but a vocabulary at the end of the book explains the more difficult words and the proper names, and the schoolboy is left to make out Lysias's really lucid Greek without undue aid. We wish—the present writer is a schoolmaster—that we had such editions of the easier Greek authors for use in our schools. The more difficult writers—Demosthenes or Aeschylus—absolutely require notes; but a good part of Greek literature assuredly does not, and the boy who is given them is treated with a cruel kindness. He learns either to despise notes or to be unable to dispense with them. Before leaving the book one may perhaps allude to one question of some interest—the dates of Lysias's life. As our readers will know, Prof. Mahaffy and others have broken with the traditional account, and Mr. Shuckburgh has been criticised for adhering to it. It is interesting to find that Weidner also accepts it. He makes some remarks in connexion with it which seem worth quoting. He thinks that the thirty years during which Cephalus lived at Athens need not imply a continuous residence: he may during it have gone to Thuri with his sons. It is noteworthy too that Weidner puts the death of Cephalus about 410, not about 430 as is usually done; and this view seems to clear up several difficulties. We have, however, still to deal with the statement of the ancients that Cephalus was dead when Lysias went to Thuri.

Sophocles Antigone. Edited J. Holub. (Vindobonae: Konegen.) This is a specimen of the worst type of German scholarship. It is intended "in scholarum usum"; but its only importance in the eyes of its author, it seems, lies in its conjectures. If therefore we are to review this "schoolbook," we must do so as if it were an original contribution to scholarship. The two things are essentially different, but few German editors are practical enough to discover it. If, however, we do treat the book as an original contribution to the study of Sophocles, we shall be compelled to put its value low. The conjectures are numerous—some are even ingenious—but they are the sort which any decent scholar could spin off as Lucilius did his verses, *stans pede in uno*. Thus in v. 2, *δοκίον* is taken as parenthetic *ec. dv*. In v. 5, *δοκίον* *ὁ* becomes *ὅν*; in v. 106 we have *Ἀργοθεν* *εἰ*; in v. 128, *σφᾶς* *ἴσ'* *ἰδῶν*, where *ἴσ'* governs *πέματα*. It is much to be wished that German scholars would not mistake the nature of a "schoolbook," and would not print their thousands of bad conjectures.

We have received also some more volumes of Schenk's series of Greek and Latin texts (Leipzig: Freytag). Among those intended for scholars we may mention Jo. Müller's *Tacitus* and A. Holder's *Herodotus*, both of which deserve notice as careful and able recensions. The series also includes texts edited *scholarum in usum*. These are usually selections, and are not likely to have much value for the English schoolmaster, while they are mostly of little interest for the scholar. Prammer's *Caesar de Bello Gallico* is, however, an exception in this latter respect.

NOTES AND NEWS.

WE understand that the publication of Mr. Stanley Lane-Poole's *Life of Lord Stratford de Redcliffe* has been postponed until the autumn.

THE chief paper of literary interest in the forthcoming number of the *Universal Review* will be a satirical sketch by Mr. Samuel Butler, entitled "Quis desiderio . . . ?" The title of Mr. Henry James's new story, the first part of which will appear in the same number, is "The Lesson of the Master." There will also

be four or five illustrated papers, and a reply by Mr. T. P. O'Connor to Mr. Hill's article on Home Rule, which appeared in the June number.

THE Cambridge University Press has in preparation a volume by Prof. Laurie on *The Training of the Teacher*, which it is hoped will be published in the course of the ensuing autumn.

MR. JOHN ASHTON is now engaged in editing a collection of Modern Street Ballads, which will be published in a handsome edition, with about sixty illustrations in facsimile.

MESSRS. CHAPMAN & HALL will publish next week *With the Camel Corps up the Nile*, by Count Gleichen, of the Grenadier Guards, illustrated with numerous sketches by the author.

MESSRS. W. H. ALLEN & Co. will publish immediately an account of a journey through Burma, Siam, and the Eastern Shan States, by Lieutenant G. J. Younghusband, of the Indian Guides Corps. The book is entitled *Eighteen Hundred Miles on a Burmese Tat*, and will be illustrated.

THE next volume in the "Statesmen" series will be *Metternich*, by Colonel G. B. Malletson.

MESSRS. CHATTO & WINDUS will publish shortly a new collection of sea stories by Mr. W. Clark Russell, called *The Mystery of the "Ocean Star"*.

THE following is a list of the writers with whom Messrs. Tillotson & Son, of Bolton, have made arrangements for serial novels to appear in newspapers during next year: The author of "Mehalah," Dora Russell, Joseph Hatton, Adeline Sargeant, Jessie Fothergill, Hall Caine, W. E. Norris, G. A. Henty, Thomas Hardy, and the author of "Molly Bawn." It will be observed that four out of the ten are women.

MESSRS. LONGMANS will publish in a few days a cheap edition, with all the illustrations by the author, of Mr. Froude's *The English in the West Indies*.

MESSRS. BLACKWOOD have in the press a volume entitled *Among the Islands of the North Sea*, by Mr. W. S. Black.

Two new novels will be published this month by Messrs. Ward & Downey, each in two volumes: *A Leal Lass*, by Richard Ashe King, and *A Recoiling Vengeance*, by Frank Barrett.

Random Recollections of Courts and Society, by A. Cosmopolitan, is the title of a book which will be published next week by Messrs. Ward & Downey.

THE next volume in the series of "Canterbury Poets," published by Mr. Walter Scott, will be *Elfin Music*, edited, with introduction, by Mr. Arthur E. Waite.

THE New Spalding Club will shortly issue to members the Diary of the Scots College at Douai, edited by the Rev. William Forbes-Leith, S.J.; and the Register of the Scots College at Rome, edited by the Very Rev. Monsignor Campbell, Rector of the College.

THE Deutsche Verlags-Anstalt of Stuttgart announce a translation by Herr L. A. Hauff, of Mr. Hall Caine's novel, *A Son of Hagar*, the story being also about to begin its serial publication in the well-known periodical, *Die Illustrierte Welt*. Herr Hauff, who has purchased the German rights in the whole series of Mr. Caine's novels, is now translating *The Shadow of a Crime*, and intends to follow with *The Deemster*. It may be of interest, as indicating the tendency of German fiction, to add that Mr. Caine has been invited to write an English detective story for a German publisher.

MESSRS. GRIFFITH, FARRAN & Co. announce a new edition, in one volume, of *The Secret of*

the Sands, by Mr. Harry Collingwood. This book, published in 1878, is, perhaps, the earliest in recent years of the class to which Mr. Stevenson's *Treasure Island* belongs. Indeed, a correspondent wrote a little while ago in the ACADEMY:

"Though I rank Mr. Stevenson's tale higher as literature, I incline to believe that a jury of schoolboys would find for Mr. Collingwood, if it were only for a fight with a pirate vessel, which is one of his leading incidents."

A CHEAP edition of Robert King's *History of the Church of Ireland* is announced by Mr. Elliot Stock in two volumes.

MESSRS. WHITTAKER & Co. will publish next week a second and cheaper edition of *John Bull's Army*: from a French Point of View, by Capt. H. Franre.

MR. FRANZ THIMM, foreign bookseller, of Brook Street, has retired in favour of his son, Mr. Carl A. Thimm, who will henceforth carry on the business under the style of Franz Thimm & Co.

THE selection from the library of the Earl of Hardwicke, just sold at Christie's, fetched extraordinary prices. The total for the 220 lots was £2342. Mr. Quaritch gave £530 for Elliot's Indian Bible, and £260 for Caxton's *Game and Play of Chess* (one of only twelve copies known, but imperfect); while Mr. Stevens paid £555 for a volume containing twelve early tracts relating to America, one of which was *Las Casas' The Spanish Colonies*.

MR. GEORGE REDWAY has recently purchased the library of the late Mr. Walter Moseley, of Buildwas Park, a prominent freemason and seeker after the philosopher's stone. Mr. Moseley had amassed a very large and valuable collection of works relating to alchemy, spiritualism, mesmerism, ancient philosophies and worships, freemasonry, Oriental mysticism, and astrology. He had also an extraordinary collection of MSS. dealing with the black arts. It is hardly possible that another such collection can exist, as its late owner had devoted ample time and means to its formation ever since he left Oxford nearly fifty years ago.

THE latest issues in Messrs. Macmillan's prettily bound series of two shilling novels are four of Miss Annie Keary's, which, it is pleasant to know, are still in demand after twenty years. *Clemency Franklin*, we observe, has passed through five editions.

AMERICAN JOTTINGS.

WE are glad to hear that, by the energy of the Rev. W. C. Winslow and with the co-operation of Prof. C. E. Norton, it has been determined to attach an American student to the Egypt Exploration Fund. A special studentship fund has been formed, towards which the American Archaeological Institute contributes 100 dollars (£20). Dr. Farley B. Goddard, who has been selected as the first student, proposes to spend a few months of preliminary study at the British Museum and the Louvre, and then begin work in Egypt next winter, with M. Neville and Mr. F. Ll. Griffith, probably on one of the classical sites, for which Dr. Goddard is particularly qualified.

JOHNS HOPKINS UNIVERSITY has been seriously affected by the failure of the Baltimore and Ohio Railroad Company to pay a dividend on its common stock. The following retrenchments have already been resolved upon. Work on the hospital buildings, though nearly completed, has been brought to a stop; the tuition fees for the term ending October have been raised to 125 dollars (£45) a year, which will be demanded from the "fellows" as well as from the ordinary students; and the number

of scholarships has been reduced from 18 to 6, all confined to Maryland.

WE learn from the *Critic* that an important collection of papers, bearing on the colonial history of Maryland, has recently been discovered in England, in the possession of Col. Henry Harford, a descendant of the last Lord Baltimore. Among them are many documents of the Calvert family, extending back to the age of Elizabeth; also one in Latin, supposed to be the original charter of the Province of Maryland, together with a complete record of the dispute with the Penns over its boundary lines and the report of Mason and Dixon on their survey. One of the most interesting of the Calvert papers is Cecil Calvert's copy of his letter tendering the first year's rent of the province—two Indian arrows—with the receipt for the same. These papers have been lost to sight for a century and a quarter, and are now unearthed through the efforts of the Maryland Historical Society.

THERE will be no session this summer of the Concord School of Philosophy; but a special meeting was held on June 16, as an Alcott memorial service.

MR. C. N. CASPAR, of Milwaukee—who has made a speciality of this class of literature—has sent us the prospectus of a "Complete Volapük Dictionary" in two parts—Volapük-English and English-Volapük—based upon the last editions of Schleyer in German and Kerchhoffs in French. The compiler is Dr. Linderfelt, of the Public Library, Milwaukee. What is claimed as a new feature is the indication in all cases of the language from which the Volapük word is derived, over eighty per cent. being English.

MESSRS. HOUGHTON MIFFLIN & Co., of Boston, announce a biography of Delia Bacon, the author of *The Philosophy of Shakspeare's Plays*. The book will contain many letters from Emerson, Hawthorne, and Carlyle.

MR. RUSKIN has given his consent that selections from his *Sesame and Lilies*, *Queen of the Air*, and other books, should appear in the series of "Classics for Children," published by Messrs. Ginn & Co., of Boston.

MR. W. F. CODY ("Buffalo Bill") has written a book, to be called *Camp-Fire Stories*, which will be published in America by subscription. It deals not only with his own frontier experiences, but also with those of Daniel Boone, Kit Carson, and other early pioneers.

MESSRS. D. C. HEATH & Co., of Boston, have sent us a series of reprints of historical documents, intended for political instruction in schools, entitled "Old South Leaflets," which apparently takes its name from the Old South Meeting House, engraved on the front of each. The documents include the Constitution of the United States, the Declaration of Independence, Lincoln's Emancipation Proclamation, and also Magna Charta. The price of each, we observe, is five cents; in England it would probably be only one penny.

ORIGINAL VERSE.

A FAREWELL.

Farewell, my friend; you go across the sea;
But near or far, wherever you may be,
Deep in your inmost heart is room for me.

And though the great sea rolls between us now,
I may not feel your kiss upon my brow,
Yet love can cross a wider ocean. How

We know not; yet if death had ta'en your hand,
And led you to the shore of that far strand,
My love had reached you, in that distant land.

It may be that you would not feel it there,
Where all is joy and beauty, and no care
Can ever come to mar the quiet air.

But this we know, that, far beyond the sky,
Love lives for ever, and can never die.
Thus closely bound together, you and I
Will some day in that far-off country meet,
Will one day in that blessed land so sweet
Stand face to face, in the full light, and greet
With outstretched arms each other; as we cast
Trouble and pain behind us. All is past,
What matters death, so that we meet at last.

F. PEACOCK.

ELIZABETH.

(A Sonnet of the Armada, 1588.)

THREE centuries have passed since thou didst
away

With more than man-like might, till thy last
breath,

This realm of England—great Elizabeth!

We keep the memory of thy proudest day,
When thy brave seamen won the rude sea-fray
That wrecked both Spanish force and Romish
guile,

And for the wider England cleared the way,
Making an Empire of our little Isle.

Thy courtiers were the heroes of thy reign,
Who ringed thee round, nor quailed at Rome's
fell dart,

Nor at her thunderbolt—the shock of Spain.

Thou like a lioness at bay didst start,
And face the world. . . . Should such hour come
again,

Oh! may thy spirit rule thy Nation's heart.

ARTHUR PATCHETT MARTIN.

MAGAZINES AND REVIEWS.

WE have received the first number of the *Journal* of the newly-founded Gypsy Lore Society. It consists of fifty-six demy octavo pages, excellently printed at the Edinburgh University Press. The editor is Mr. David MacRitchie, 4 Archibald Place, Edinburgh, to whom all communications should be addressed. Among the English contributors are Mr. Henry T. Crofton, who expands an article on "Early Annals of the Gypsies in England," originally read before the Manchester Literary Club in 1880; Mr. F. H. Groome, who translates a Roumanian gypsy folk-tale of "The Bad Mother"; Mr. C. G. Leland, who reviews the Archduke Joseph's great work on the gypsy language, *Czigány Nyelvatan*; and the editor himself, who writes of the gypsies of Catalonia, largely from the work of M. de Rochas, but partly also from personal knowledge. Not the least interesting papers, however, are those by foreigners. Dr. A. G. Paspatis, of Athens, sends some notes upon Turkish gypsies; Mr. J. Pincherle, of Trieste, gives translations of South-Austrian Romanes; and Prof. R. Von Sowa, of Brinn, contributes a statistical account of the gypsies in the German empire, from which it appears that they are most numerous in the Baltic provinces of Prussia, and that the minor states have been very successful in excluding them altogether.

WE confess to a difficulty in noticing the *Archaeological Review*. In our judgment, it attempts to cover too wide a field, with the inevitable result that the articles are scrappy. Archaeology proper is but one of four sub-titles into which the subject-matter is divided; and in the current number the only article under this sub-title is the Shetland version of one of Grimm's tales, by Dr. Karl Blind. Undoubtedly, the two most important papers are those in the section devoted to anthropology. Prof. Kovalevsky, of Moscow, tries to show that many traces of Iranian culture, not due to modern Persian influence, still survive in the Caucasus; while Mr. Joseph Jacobs points out the large part taken by younger sons in the story of the patriarchs, as given in Genesis.

We must also notice Mr. Edward Peacock's careful investigation of the history of the word "hearse"; and the conclusion of Mr. J. E. Price's index notes to Roman remains in London.

IN the July number of the *Antiquary*, the late Mr. Hodder Westropp's valuable series of papers on Finger-rings is at length concluded. It is the best popular treatise on ring-lore with which we are acquainted. Mr. J. Theodore Bent gives a series of extracts from an Elizabethan diary. It was kept by Thomas Dallam, an organ-builder. The spelling is put into a nineteenth-century dress, which we consider a great mistake. From the extracts before us there cannot be any doubt that the whole of the diary ought to be printed. One of the very few things we should be grateful for to Thomas Cromwell, Henry VIII.'s minion, is the establishment of parish registers. They have preserved for us a mass of detail which is simply invaluable. Almost every old parish register is interesting for many other reasons beyond those which occur to the pedigree-maker. The Rev. J. H. Thomas, the rural dean, has written an interesting report on the registers of the deanery of Uxbridge. Is Mr. Thomas quite accurate in speaking of the payment called a mortuary as a voluntary payment? We imagine, like certain examinations which are or were formerly held at Cambridge, and called voluntary because they were voluntary on the part of the examiners, they were practically enforced in former times. The civil courts would have nothing to say regarding them; but, if they were not paid by those from whom the money was due, they rendered themselves liable to all the terrors of excommunication. Mr. J. A. Sparvel-Bayly has written a good paper on Darent. The passage on the dedications of Kentish churches is specially interesting. We do not think that the church-dedications have been classified for any shires except those of Northumberland, Durham, and Lincoln, which appear in the *Journal* of the Archaeological Institute (Nos. 152, 167). In Kent, it seems, dedications to the Blessed Virgin are the most common; in Lincolnshire, All Saints far outnumbered them.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ARENDET, K. St. Quirin. Eine Monographie. Luxemburg: Heintze. 16 M.
BOIS, M. Sur la Loire: Batailles et Combats. Paris: Dentu. 6 fr.
HENNEQUIN, E. La Critique scientifique. Paris: Didier. 3 fr. 50 c.
MOLINARI, G. de. La morale économique. Paris: Guillaumin. 7 fr. 50 c.
NEUMANN, F. J. Volk u. Nation. Eine Studie: Leipzig: Duncker & Humblot. 3 M. 20 Pf.
PARIS, Gaston. La littérature française au moyen âge (XI^e-XIV^e siècles). Paris: Hachette. 2 fr. 60 c.
PROMIS, V. La Passione di Gesù Cristo. Rappresentazione sacra nel secolo XV. Turin: Loescher. 33 fr.

THEOLOGY.

- BAETHGEN, F. Beiträge zur semitischen Religionsgeschichte. Der Gott Israel's u. die Götter der Heiden. Berlin: Reuther. 10 M.
DOLLINGER, J. v. Ueb. die Wiedervereinigung der Christlichen Kirchen. Nördlingen: Beck. 2 M.
STOY, S. Erste Bündnisbestrebungen evangelischer Stände. Jena: Fischer. 4 M. 50 Pf.
TSCHACKERT, P. Unbekannte handschriftliche Predigten u. Schollen Martin Luthers. Berlin: Reuther. 2 M.

HISTORY.

- BEETHA, A. de. François-Joseph I^{er} et son règne, 1848-1888. Paris: Westhauser. 3 fr. 50 c.
CARRÉ, H. Le Parlement de Bretagne après la Ligue. Paris: Quantin. 7 fr. 50 c.
FORSCHUNGEN, staats- u. sozialwissenschaftliche. 3. Bd. 2. Hft. Das Konsulat d. Meeres in Pisa. Leipzig: Duncker & Humblot. 7 M.
GESCHICHTSCHREIBER, die preussischen. 5. Bd. 2. Hälfte. J. Hoppe's Geschichte d. ersten schwedisch-polnischen Kriege in Preussen. Leipzig: Duncker & Humblot. 9 M.
HANSERESSE. 3. Abth. Von 1477-1580. Bearb. v. D. Schäfer. 3. Bd. Leipzig: Duncker & Humblot. 20 M.

KÄMPFER, deutsch protestantische, in den Baltischen Provinzen Russlands. Leipzig: Duncker & Humblot. 8 M.
PERRINS, P. T. Histoire de Florence depuis la domination des Médicis jusqu'à la chute de la république (1434-1531). T. 1. Paris: Quantin. 7 fr. 50 c.

PHYSICAL SCIENCE AND PHILOSOPHY.

- HAECKEL, E. Die Radiolarien (Rhizopoda radiaria). 3. u. 4. Thl. Berlin: Reimer. 45 M.
MEIDINGER, H. Geschichte d. Blitzableiters. Karlsruhe: Braun. 8 M.
NATORP, P. Einleitung in die Psychologie nach kritischer Methode. Freiburg-i.-B.: Mohr. 2 M. 50 Pf.
QUENSTEDT, F. A. Die Ammoniten d. schwäbischen Jura. 18. u. 19. Hft. Stuttgart: Schweizerbart. 10 M.
SARS, G. O. Additional Notes on Australian Cladocera raised from dried Mud. Christiana: Dybwad. 3 M. 40 Pf.
SEMON, R. Die Entwicklung der Synapta digitata u. die Stammesgeschichte der Echinodermen. Jena: Fischer. 9 M.
UPHUES, G. K. Wahrnehmung u. Empfindung. Untersuchung zur empir. Psychologie. Leipzig: Duncker & Humblot. 6 M.
UNNA, P. G. Die Entwicklung der Bakterienfärbung. Jena: Fischer. 1 M. 50 Pf.

PHILOLOGY.

- BENZ, G. Zur Syntax der Baseldstädtischen Mundart. Leipzig: Fock. 2 M.

CORRESPONDENCE.

THE TRIPARTITE LIFE OF ST. PATRICK.

London: July 2, 1888.

The Irish noun *atáibthe* is the gen. sg. of *atáibud* "adhaesio" (MI. 54d, 3, dat. sg.). Dr. MacCarthy, however (ACADEMY, June 30, p. 448, col. 2), says that it is the gen. sg. of *atáibad*. He must excuse me for declining to argue with him about Celtic matters. One might as well dispute on Latin philology with a boy who thought that *auditis* was the gen. sg. of *audatus*. I will only say that the absence of *u* in *atáibthe* in the gen. sg. of native and foreign names in *án* is so extremely common in the best Middle-Irish MSS.* that it must be regarded as a characteristic of the Middle-Irish period of the language. It should not, therefore, be attributed to scribal carelessness or ignorance. The "black list" given by Dr. MacCarthy (*ubi supra*, col. 2) is thus reduced from sixteen to three; and each of these three (*Cethecho*, *Sachall*, *Feidilmid*) admits of a satisfactory explanation.

But though Dr. MacCarthy's Irish is nought (see the ACADEMY for April 2 and July 30, 1887), his six conjectural emendations of the corrupt Latin of the Tripartite Life are deserving of all respect. They are as follows:

1. "Historiam dextere" (p. 2), read *historiam texere*. I followed Colgan (*Trias Thaum.*, p. 117, col. 1) in printing *dicere* for *deceere*. But the corresponding passage in the *Lebar Brecc* homily on Patrick has clearly *texere*, and the *d* may be due to the medialising influence of the preceding nasal. For this and other reasons we should adopt Dr. MacCarthy's emendation.

2. "Habentur et haec ubi dicit" (p. 64, l. 13). Dr. MacCarthy says "the true lection can be supplied from Egerton: Herent haec (*ubi dicit*). But the Egerton MS. has not "Herent," but "hret," with a separate stroke over *r*, and so has Rawlinson, B. 512. For this abbreviation, which I have not met elsewhere, and which can only be read as *haberet* or *haeret*, Colgan (*Trias Thaum.*, p. 128, col. 2) gives *habentur*, which reading I accordingly adopted. It is probable, but not certain, that the codex archetypus had "haeret."

3. "Bite filium Assici" (p. 96, l. 5). Here the scribe of the Rawlinson MS. has omitted "fratris" before "Assici." This is clear from the reading of the Egerton MS., which I quote

* Take, for instance, *Lebar na huidre. Ad aperturam libri I find f. Adamnan*, p. 27a. So *mac Górdan*, p. 31a, *baile Mongán*, p. 134b, and hundreds of other examples.

as a footnote, though Dr. MacCarthy forgets to say so.

4. "Hoc enim non cum eis habuit" (p. 122, l. 12). For "non" here the Egerton MS. has "nnon," with a stroke through the right limb of the first n, and a mark of length over the o. But there can be no doubt that the true reading is, as Dr. MacCarthy says, *nomen*.

5. "Sic quod uerbum unicuique ex eis dixit" (p. 212, l. 21). The omission to quote the Egerton reading, "Sicque uerbum," &c., which is certainly correct, was a clerical or typographical error.

6. "Cathir dócum .i.iii. episcoporum" (p. 148, l. 24). Dr. MacCarthy proposes: "Cathir do [he means dó] cum .i.iii. episcopis." This is a brilliant emendation, and quite certain. It makes one hope that he will try his hand at other obscure passages and words in the Tripartite Life and the Book of Armagh. I have, I think, explained *exagallias*. But what, for instance, is the meaning of "amicitiam ad reliquias fecit," "adunatur," "anepaopian," "anulum," "archiclocus," "campi pondera," "mathoum," "resticuit," "uacca campi"? The Latin written in these islands in the early middle ages is of great interest and difficulty. But, so far as I am aware, no one but the late Henry Bradshaw has ever made it a special study.

WHITLEY STOKES.

Frenchay Rectory, Bristol: July 3, 1888.

Dr. Whitley Stokes is so well able to defend himself that it would be an impertinence to enter the lists on his behalf.

I have carefully perused Dr. MacCarthy's letter in the ACADEMY of June 30; but rise from the perusal with a fear that, partly on account of its great length, partly on account of the dryness and repellent grotesqueness of the subject-matter, many persons will, without reading the letter through or verifying its statements, come to the conclusion that the editor of the Tripartite Life has been well and deservedly scourged, failing to discern how trumpery and pointless are the large majority of the sixteen lashes of which Dr. MacCarthy's scourge is composed.

It is also to be feared that this extremely valuable work of Dr. Whitley Stokes will suffer obscurity from being buried in the Rolls Series instead of being issued independently. That series forms a valuable mine in which scholars work, and from which they draw their material, but its contents are better known to the specialist than to the ordinary reader.

However, there is one passage in the Introduction to which I crave permission to draw attention. It contains an important historical and doctrinal conclusion at which Dr. Whitley Stokes seems to have arrived, and yet the soundness of which I venture to dispute. A summary of St. Patrick's creed ends with these words:

"He had a reverent affection for the Church of Rome; and there is no ground for disbelieving his desire to obtain Roman authority for his mission, or for questioning the authenticity of his decrees that difficult questions arising in Ireland should ultimately be referred to the apostolic see" (vol. i., p. cxxxv.).

There can be no objection to the earlier part of the summary which precedes the above words. It is based on the Confession and Hymn of St. Patrick, and on the Hymn of St. Secundinus, the genuineness of which documents is accepted as beyond dispute.

The concluding sentence, just quoted, is based on a much later authority, namely, on some canons contained in a document in the Book of Armagh called the "Liber Anguli." Certainly this document is as old as A.D. 807. Equally certainly it is a forged document of about that date to support the primacy of

Armagh. Both in language and substance it exhibits those features which such a forged document would be expected to exhibit. The "Liber Anguli" professes to be a direct revelation from an angel in heaven. Yet it contains a minute description of the local boundaries of Armagh. St. Patrick is made to style himself "apostolicus doctor et dux principalis omnibus Hibernionum gentibus," and his successors "archiepiscopi" and "heredes cathedrae meae urbis." Armagh is asserted to possess relics, including that most precious of all relics, "sacratissimus sanguis Iesu Christi." Minute directions are given for the reception, and penalties for the non-reception, of the Archbishop of Armagh. All cases of difficulty are to be referred firstly "ad cathedram archiepiscopi Hibernensium," from whence an appeal is to lie "ad sedem apostolicam, id est ad Petri apostoli cathedram," &c.

The part directing the appeal to Rome has already been printed and condemned by Messrs. Haddan and Stubbs as erroneously attributed to St. Patrick (*Councils*, &c., vol. ii., part ii., p. 332). The genuine writings of St. Patrick are silent both as to his supposed Roman Mission and as to Roman jurisdiction. The earliest authority for the latter are these canons fathered upon St. Patrick in the Book of Armagh, and certain canons in the Hibernensis, a compilation of about the same date, which bears internal evidence of having been written after a feud had arisen within the Celtic Church itself on this very point of recognising the authority of Rome (*Wasserschleben, Die Irische Kanonensammlung*, Lib. xx., canons 5, 6, and appendix to canon 3).

I regret that inferences as to St. Patrick's doctrine, based upon authorities of such varying trustworthiness, have been placed together in a single paragraph as equally worthy of acceptance. Dr. Whitley Stokes's conclusion is sure to be made capital of. It has already been singled out for praise, in advance of any general review of the book, in the last number of the *Revue Celtique*.

F. E. WARREN.

"BULL-FIGHT" IN THE NEW ENGLISH DICTIONARY.

Stanhoe Grange, Norfolk: July 2, 1888.

Dr. Murray has apparently been misinformed in the matter of the Spanish bull-fight. The New English Dictionary defines it as "a sport practised in Spain, in which a bull is first attacked by horsemen called *toreadores*, and footmen called *picadores*, and finally slain by a swordsman called *matador*."

The term *toreador* is a general one, applied to any "bull-fighter," though perhaps more usually to one on horseback. The mounted bull-fighter is properly called *picador*, "pricker" (which means otherwise a "riding-master," *picadero* being a "riding-school"). He is armed with a *pica* or *garrocha*, a short-bladed lance, which serves to infuriate, but not seriously injure, the bull. The attendants on foot are called *chulos*, "varlets"; while the slayer of the bull—the really important personage in the performance—is known as the *matador*, "slayer," or (more commonly) *espada*, from the weapon, a long cross-hilted sword, with which he slays the bull.

In the real Spanish *corrida de toros* six bulls are usually slain, each being done to death in three acts. In the first of these the *picadores*, backed up by the *chulos*, are the performers. In the second act appear the *banderilleros*, men on foot carrying in each hand a barbed dart decorated with coloured paper (*banderilla*), which they have to plant in the shoulders of the bull. The last act is the death-scene proper, when the bull, exhausted by the baiting of the previous acts, is confronted by the

espada, whose skill and nerve enable him to deliver the death wound (*estoque*) in the critical position and at the critical moment approved by the *aficionados*, or dilettanti, of the bull-ring. As soon as the bull drops he is put out of his misery by a stab in the brain from the *cachetero* ("man with the dagger"), after which his carcass, and those of the horses he has killed, are dragged out of the arena by a team of richly caparisoned mules.

The same routine is gone through with each bull, though not always with the same performers. Until quite recently it was customary for two *espadas* to appear, each slaying three bulls in succession; and in this way it was possible to see two such performers as Frascuelo and Lagartijo at the same *corrida*. Within the last few years, however, it has become the fashion for a single *espada* to kill all six bulls—a practice which originated, I believe, with Mazzantini, a bull-fighter of Italian extraction.

PAGET TOYNBEE.

THE NAME OF "MOSES."

Queen's College, Oxford: June 30, 1888.

Mr. Collins has forgotten the name of Shelomoh, or Solomon, which corresponds to that of the Assyrian god, Salimmanu, as well as those of Ner and Abner, which must be referred to that of the Babylonian deity, Nerra. He has also forgotten that Saul of Edom is expressly stated to have come from "Rehoboth by the river" Euphrates (Gen. xxxvi. 37).

The proper names of the Old Testament have never yet attracted the attention they deserve. When thoroughly investigated they have, I believe, many surprises in store for us.

A. H. SAYCE.

TWO GLOSSES IN DR. SWEET'S "OLDEST ENGLISH TEXTS."

Berlin, S.W., Kleinbeerenstrasse 7: June 28, 1888.

Prof. ten Brink, *Beowulf-Untersuchungen*, p. 10, concurs with Dr. Sweet in thinking that the first word of nr. 1080 of the Corpus Glosses, "immunes orceas," is a scribe's error for "immanes." If, however, we take *orceas* as an adjective (cf. Bosworth-Toller), the only fault to be found with the gloss is that the Latin is not *immunis*, or that the English is not *orceas*.

I avail myself of this opportunity to point out another superfluous alteration of Dr. Sweet. The Epinal Glossary (nr. 680) and the Corpus Glossary (nr. 1454) have "orceus ore," the Erfurt Glossary "orci ore." Dr. Sweet's "orca ore" is correct in itself; cf. Wright-Wülker, 123, 18. But "orceus ore" does not require any emendation; cf. Wright-Wülker, 459, 31, "orceus ore, pyrs o88e heldcofol."

JULIUS ZURITZA.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, July 9, 4 p.m. Natural History Museum: Swiney Lecture, "Plants of the Palaeozoic Epoch," VII., by Prof. W. R. McNab.
WEDNESDAY, July 11, 4 p.m. Natural History Museum: Swiney Lecture, "Plants of the Palaeozoic Epoch," VIII., by Prof. W. R. McNab.
4 p.m., College of State Medicine: "Responsibility and Disease," by Sir J. Crichton Browne.
FRIDAY, July 13, 4 p.m. Natural History Museum: Swiney Lecture, "Plants of the Palaeozoic Epoch," IX., by Prof. W. R. McNab.
SATURDAY, July 14, 3.45 p.m. Botanic: General Meeting.

SCIENCE.

The Eton Latin Grammar: for Use in the Higher Forms. Part II. By F. H. Rawlins and W. R. Inge. (John Murray.)

THE Eton authorities have lately been publishing a number of new school books, most of which are primarily intended for use at Eton. The volume before us is a more ambitious effort. It is meant "to be not only suitable for school use, but for scholars and students generally." It aims, that is to say, at giving all the information about Latin accidence or syntax required by those students or scholars who for one reason or another do not habitually use the larger works of Roby, Dräger, and Kühner. Such a book would naturally contain little original matter; but there can be no doubt that, if well put together, it would meet a serious want, and could claim to be an important publication.

There are two points to be considered in reviewing a book of this character—its scholarship and its practical usefulness. With respect to the former, the *Eton Latin Grammar* aims high: "No pains," says the prefatory note, "have been spared to make the work complete and up to date, as well in the philological as in the grammatical information contained therein." Two pages later on Schleicher, Westphal, Kühner, and Vaniček, figure as "standard authorities" on matters philological. One rubs one's eyes and seeks further. In the chapter on "Sound-change," one meets a crowd of statements which sound to the scholar of to-day like half forgotten things. *Idem*, we read, stands in the neuter for **id-dem*; U is raised to O in *-us* stems, such as *corpus corporis*; R turns an U into E in *genus generis*; the *o* of *sero* is a "link-vowel." And so it is all through the Accidence, worst perhaps in the chapters on the verb. The original Indo-European language has for our editors only three vowels (p. 21). For them, happy men, the "Graeco-Italic period" has not ended; vowel gradation, strong and weak stems, the workings of analogy, do not exist. They live like Epicurean gods in some place untroubled by the storms and troubles of these things, "careless of mankind." At the same time it is a little hard to reconcile this with the preliminary statement that "no pains have been spared to bring the work up to date." If the editors choose still to believe in Schleicher they have a perfect right to do so, though most scholars will think them grievously mistaken. But they have no manner of right to tell the outside world that their work is up to date, when they advocate theories which even the followers of Curtius would sometimes call obsolete. And it is much to be doubted whether teachers are right—wise they certainly are not—in imposing such views upon learners.

It is but fair to add that the non-philological part of the Accidence is more scholarly. Even here, however, there are mistakes. We are told in various places that Plautus shortened the nominative plural of U nouns, the dative singular of O nouns, and various other case-endings. Plautus, as a matter of fact, did nothing of the sort. What he did was to scan iambic dissyllables as pyrrhics, and that without any great regard for parts of speech. Again, the *libella* is said to have been a copper coin (p. 211). But, unfortu-

nately for the *Eton Latin Grammar*, Varro expressly says it was silver, while modern numismatists have come to the conclusion that in all probability the word denotes not a coin but a value. Of such slips as these there are several; and I cannot think that the Accidence, though containing a great mass of matter, is one which "scholars and students generally" can use with entire confidence.

These charges cannot be brought against the Syntax. It is, however, shorter and more elementary than the Accidence, comprising only 150 pages as against 220. Some parts are treated very fully, but the most important part—the compound sentence—is almost scamped. One gets the idea that the editors found, when they reached it, that they had given too much space to the earlier parts of the book. In consequence, a great many facts are omitted which ought to have found a place. Nor is the Syntax historical. The editors have consulted Dräger, but they have not adopted his method; and there is equally little similarity between their work and that, for example, of Schmalz. The scheme of the conditional sentences is, however, very good and quite up to date.

Unfortunately the scholarship of the book is not the only point in it which is open to attack. In practical usefulness, in the selection and arrangement of facts, there is much that might be mended. The curious thing is that in this respect the work is very uneven. Some sections are admirably clear, others loaded with needless details or devoid of necessary information. A few instances will make clear the kind of faults meant. Under "gender" we are told that all names of rivers are masculine, except *Allia* and four others named, while three are occasionally feminine. The list is not only not correct; it is unpractical. Either all details should have been given, or only the important ones, to the exclusion of words like *Trebia*, which is feminine once only in an out-of-the-way writer. Again, one wonders very much what is the practical value of the remark that the neuter in *-e* is "found in stems in *-pi*, *-bi*, *-mi*, *-vi*, *-ci* (rare), *-gi* (rare), *-ti* (rare), *-di* (rare), *-ni*, *-li*, *-ri*, *-si*" (p. 52). And of such remarks there are a great quantity. If one turns to the pages on *Oratio Obliqua*, one is equally puzzled. The rules for tenses given on p. 324 are so worded that no distinction is made between principal and subordinate clauses; and not a word is said about the frequent occurrence of present or perfect subjunctive in "historic sequence." Yet the use glaringly contradicts the grammar rules; and even the fifth form boy might like to know something about it. Indeed, the whole section on the compound sentence is, as I said above, somewhat inadequate.

Another practical defect which spoils the book is—if I may return whence I began—the philology. There was no need to insert any of it; and, if only a little had been thrown in here and there, no one would have grumbled at it, however obsolete. But, when absurd and antiquated theories obtrude themselves on every other page, or on whole pages in succession; when an impossible explanation of *laudarius* receives nearly as much print as the sequence of tenses—one puts the book down in despair. That schoolmasters should have written this Accidence is incomprehensible.

Even in a scholarship examination, philology, however good, "tells" very little. It is, indeed, a bad precedent that Eton has set in this book. For the rest, the reviewer has only to say that the printing is accurate, but the paper is too thin, and the type sometimes too small. F. HAVERFIELD.

TWO BOOKS RELATING TO PAHLAVI.

A Hymn of Zoroaster (Yasna 31). Translated with Comments by A. V. Williams Jackson. (Stuttgart: Kohlhammer.) This English translation of one of the Gāthas by an American scholar affords fresh evidence of the interest that attaches to these most ancient fragments of the Avesta, and of the persistent attempts that are being made to obtain an adequate conception of their meaning. This particular hymn has probably been the object of more study than any of the rest; and, if we compare this translation with that of Dr. Mills, recently published in the "Sacred Books of the East," vol. xxxi., we have a fair opportunity of ascertaining the extent of agreement that Avesta scholars have yet attained to in the interpretation of these difficult texts. And where they differ, it should be remembered that the existence of such differences is the best guarantee of honest and independent research that we can have. Dr. Jackson justly claims to be both conservative and liberal in his mode of treating the text, trusting rather to the internal evidence of the Gāthas themselves than to any extension of the use of Sanskrit analogies. His views, too, with regard to the Pahlavi version appear to be sound. Its chief value is that it shows how the Gāthas were understood in Sasanian times; but they were even then so old that the priests understood little more about them than they do at present. However, the more the Pahlavi version is studied the more useful it is found to be, perhaps because it contains traditional meanings older than itself, so that no Avesta scholar can now afford to neglect it. With regard to these ancient hymns, it is worthy of remark that the more accurate our translations become the less reason we find to depreciate the Gāthas, when comparing them with the Jewish Psalms. The contrast, no doubt, is great, but it is by no means certain that the ideas of the latter would always be preferred by every modern reader. The book contains the hymn in Avesta characters facing the translation, as well as a transliteration of the text accompanying the commentary, and is a very good specimen of printing.

The Alleged Practice of Next-of-Kin Marriages in Old Iran. By Darab Dastur Peshotan Sanjāna. (Trübner.) This reprint from the *Transactions of the Bombay Branch of the Royal Asiatic Society* is intended to refute all the statements of classical writers regarding the occurrence of such marriages among the Persians, as well as the conclusions on the same subject deduced from a careful examination of the Avesta and Pahlavi texts, detailed in the "Sacred Books of the East," vol. xviii., pp. 389-430. As the author is the son of the high priest of the Parsis in Bombay, his views deserve the utmost attention, as expressing, most probably, the general opinion of the Parsi priesthood. It may, however, be remarked that any priesthood who, in addition to their proper duties of upholding the original doctrines of their religion and carrying them out in daily practice, undertake to defend the opinions and actions of all their predecessors, are likely to find their task far beyond their powers. Why should they not candidly acknowledge that their ancestors held opinions which are no longer admissible, instead of disputing facts ascertained by careful inquiry?

No one need doubt the sincerity and piety of his ancestors in acting according to the habits and convictions of their time, when he considers how completely his own actions are guided by the predominant opinions of his own associates. Most readers will be able to judge how far our author has refuted the statements of classical writers. They only require to be warned that they are dealing with special pleading, and should be careful to verify all quotations. With regard to the Parsi texts, he has had an impartial statement to start from, in which all doubtful passages were rejected as evidence after examination. But, while taking full advantage of this impartiality when it agrees with his foregone conclusions, he declines to recognise it when the result is unfavourable to his views. The subject of inquiry is the meaning of the Pahlavi term *khvêdâk-das*, the *khvêdâdatha* of the later Avesta, which signifies something that has been always advocated as highly meritorious in the Parsi religious writings, and has been applied to marriage between first cousins for some centuries past. Our author has an ingenious theory that the term means "self-association," or "self-devotion," which may be one of the etymological possibilities, but is hardly probable. If the term had had that meaning in Sasanian times the Pahlavi translators would not have left the word untranslated; and the difficulty of converting the idea of "self-devotion towards God" into "marriage with relations," however distant, is considerable. As the author disputes the accuracy of some of the translations in the "Sacred Books of the East," vol. xviii., I have considered it necessary to re-examine them; but in no case have I found his emendations otherwise than misleading. Sometimes his errors are based upon deviations from the MS. text, introduced into the printed edition of the "Dinkard." He also takes too much advantage of the alleged obscurity of Pahlavi; for, though it must be admitted that Pahlavi texts are sometimes ambiguous and obscure, this obscurity arises chiefly from our own ignorance of the idiom, the construction of sentences in Pahlavi being as well defined as in any other language.

E. W. WEST.

CORRESPONDENCE.

THE BABYLONIAN ORIGIN OF CHINESE WRITING.

London: July 3, 1888.

In the last issue of the *Journal* of the Royal Asiatic Society appeared a letter of Prof. Terrien de Lacouperie, accusing me of a wilful mis-statement. As the committee of the society, of which the professor is a member, refuses to print any answer, I wish to state my authority in the ACADEMY.

I said that Prof. Terrien Lacouperie had taken up the theory of Mr. Hyde Clarke on the Babylonian origin of Chinese writing. On November 5, 1886, Mr. Hyde Clarke wrote to me on this subject: "Indeed, on his coming here M. Terrien told me that he had read this in my writings." I may also refer to a letter of Mr. Hyde Clarke's in the *Journal* of the Society of Arts (vol. xxxiii., p. 791), in which he claims priority. It is, therefore, a question between Mr. Hyde Clarke and Prof. Terrien de Lacouperie.

G. BERTIN.

"GEOMETRY IN SPACE."

Belfast: July 2, 1888.

Will you kindly permit me a few words regarding your notice (ACADEMY, June 23) of my *Geometry in Space*? In this notice it is asserted (in opposition to my statement) that the *Solid Geometry* published by the Society for the Diffusion of Useful Knowledge was not written by De Morgan, but by Pierce Morton;

and further, that it bears no trace of De Morgan's manner. To the former assertion—a matter of fact—I have to reply that the book I used has clearly printed on its title-page the name of author and publisher, exactly as I state; to the latter—a matter of opinion—I can only say that, in my judgment, the book is redolent of De Morgan from beginning to end.

Your reviewer also says that my proof of xi. 4 is Legendre's. It may be; but it certainly bears no resemblance to the one usually given as Legendre's: see, e.g., Wilson's *Solid Geometry*, p. 4 of first edition.

R. C. J. NIXON.

SCIENCE NOTES.

MESSRS. MACMILLAN announce a new work by the Rev. Charles L. Dodgson, of Christ Church, Oxford, author of "Euclid and his Modern Rivals." It is entitled *Eurosia Mathematica*; and the first part, now in the press, will set forth a new theory of parallels.

THE Annual Report of Mr. W. Ireland, the State Mineralogist in California, recently issued for 1887, is of considerable interest, inasmuch as it deals mainly with the subjects of coal, oil, and gas. California is unfortunately ill-supplied with deposits of good coal in accessible situations, and hence it is important to discover stores of other natural fuels, such as petroleum. The principal oil-region is in Humboldt county, in Northern California. Of late years natural gas has been discovered in several localities, especially near Stockton; but it is doubtful whether the gas will ever be found in sufficient quantity to become of much economic importance to the State.

PHILOLOGY NOTES.

WE are glad to announce a new undertaking which will earn the thanks of a wide circle of readers, and especially of those who are engaged in the study of Semitic philology or ancient history. In the autumn of the present year there will be issued by the publishing house of Herr H. Reuther at Berlin the first volume of *Keilinschriftliche Bibliothek*, or a "Collection of Assyrian and Babylonian Texts," in a transliteration of the original into Roman characters, and with a German translation. This work will be edited by the *Altmeister* of German Assyriology, Prof. Eberhard Schrader of Berlin, in co-operation with other scholars. It is expected that the whole will consist of four volumes, the first of which will contain the "Historical Inscriptions of the old-Assyrian Empire." The second will begin from the Tiglathpileser of the Bible, and give the texts of the neo-Assyrian Dominion; the third those in the Babylonian style; while the fourth will offer a selection of the most important inscriptions relating to religion or mythology, astronomy, jurisdiction, and private affairs. It is intended that the first three parts should form an Assyro-Babylonian Manual, or *Urkundenbuch*. The editor has been anxious to combine accuracy, convenience, and reliability as to both the transcriptions and the translations. Only a very few notes will be added, and the smallness of the types will prevent each volume from exceeding 200 pages, large octavo. Part of vol. i. is already printed off. It contains contributions from the editor, Dr. Winckler, Dr. Abel, and Dr. Peiser. Vol. ii. will contain contributions from Dr. Bezold and Dr. Jensen, and arrangements have also been made for the other two volumes. There will be appended at the end of the work chronological indices and maps, to make it as useful as possible both to the Assyrian student and the historian.

THE first part has just appeared of the Catalogue of the Sanskrit MSS. in the Library of

the India Office—a work which was begun nearly twenty years ago. The present part has been compiled by Prof. Eggeling, of Edinburgh, his collaborator, the late Dr. E. Haas, of the British Museum, having died before the preliminary work was far advanced. It deals with Vedic Literature, and enumerates 566 MSS., thus classified: (1) Samhitās and Brāhmanas, and works relating thereto; (2) Vedic Ritual; (3) Upanishads; and (4) Vedāṅga. Prof. Eggeling has been careful to give an approximate indication of the age of each MS. that is not actually dated. It is interesting to notice how overwhelming is the proportion that come from the collection of Henry Thomas Colebrooke. Special details are given concerning a copy of all the Upanishads known to Andhra Brahmins, written in Telugu characters, which was prepared for the late Sir Walter Elliot in 1850.

MEETINGS OF SOCIETIES.

ANTHROPOLOGICAL INSTITUTE.—(Tuesday, June 12.)

FRANCIS GALTON, Esq., president, in the chair.—The Rev. H. G. Tomkins read a paper on Mr. Flinders Petrie's collection of ethnographic types from the monuments of Egypt. The author classified the collection under the four heads of Westerns, Southern, Asiatic, and Egyptians; and he examined, in order, the races mentioned under each of these heads. Among the Westerns are the Tabennu, or fair people, who, as Egyptian mercenary troops, founded, by a praetorian revolt, the famous XXIInd Dynasty, to which Shishak, the invader of Palestine, belonged. The Lebu, or Libyans, also fall under this head; and the author identified with them the light-complexioned, fair-haired, and blue-eyed brickmakers of the celebrated tomb of Rekhmara. The want of the long side-locks is not surprising, since they were slaves employed in the lowest drudgery. The Shardina furnished highly trained soldiers to the Egyptian army of Ramesses II. They wore helmets with two horns, crested with a disk, and seem to have been Sardinians. Under the head of Southern we have very various and interesting types. It is curious to find, in the paintings, blacks with red hair; but it seems probable that the colour was produced by the use of dye. Mr. Tomkins gave a full description of the race of Pûn, and dwelt particularly upon the terraced mountains covered with incense-trees that caused so much astonishment to the officers of Queen Hatasu. He also gave a probable explanation of the origin of the remarkable features of Amenhotep IV., the celebrated Khu-en-aten, whose mother, Queen Tia, was distinguished for her beauty.

ROYAL SOCIETY OF LITERATURE.—(Wednesday, June 27.)

SIR PATRICK COLQUHOUN, the president, in the chair.—Dr. W. Knighton read a paper on the "Literature of Spiritualism," in which he traced the modern development of spiritualism to the Wesley family. Between 1715 and 1717 there were myterious noises, rappings, and knockings in the house of the elder Wesley at Epworth, in Lincolnshire. The younger members of the family thought that a servant, Jefferrey by name, caused these noises in the first instance; but in John Wesley's journal, and in his life by Southey, the matter is left an inexplicable mystery. In 1846-7 similar myterious noises broke out in the residence of a Wesleyan family of the name of Fox, living at Hydesville, in New York. Spirits were supposed to make these noises, and a means of communication was opened up with them by affirmative and negative rappings. Tables were supposed to be turned by the spirits; and so popular did this become in the United States that in a few years there were 30,000 circles engaged in cultivating intercourse with spirits by means of table-turning, and a literature was gradually developed, with its own periodical papers, magazines, and reviews. The conclusion to which Dr. Knighton came was that in investigations of spiritual phenomena the evidence of very few could be trusted. The temptation to deal in the marvellous, to

exaggerate, to be overcome with religious awe and mystery, is so strong that few are able to withstand it. Hallucinations wholly due to fancy are described as beings met and conversed with. Nor had a single communication been received from the pretended spirits of the slightest value or importance to mankind. After some remarks by the president, a discussion followed, in which Mr. William H. Garrett, Dr. Phené, Mr. R. B. Holt, Mr. Percy Ames, Mr. J. W. Bone, Dr. Zerffi, and Mr. E. Gilbert Highton, the secretary, took part, the general tendency being to acquiesce in the views expressed by Dr. Knighton.

NEWCASTLE SOCIETY OF ANTIQUARIES.—
(Wednesday, June 27.)

DR. BRUCE in the chair.—Dr. Hodgkin said that Lord Armstrong had just been making some lakes on the hills beyond Cragside, and had informed him that the place where the lakes had been made was called Nelly's Moss. There was a tradition that at that spot she practised her incantations, and that she was afterwards burnt upon the same place. While digging out the lakes the workmen had found a stake, and some charred timber, presenting all the appearance of some person having been executed there. This might have been the instrument used in putting Nelly to death.—Mr. John Robinson read a paper on a number of old letters and other documents which he had been fortunate in securing from destruction in the Hartley Bottle Works. Mr. Robinson also exhibited the letters. In the course of his paper Mr. Robinson said that Dr. Charlton, in his lecture on "Society in Northumberland in the Seventeenth Century," which he delivered about twenty years ago, made mention of the thousands of letters, &c., belonging to the Delaval family, which were preserved at Ford Castle, and among which were letters from nearly all the principal families of the North of England, as well as from the leading men of letters of the last century. Ever since the delivery of Dr. Charlton's lecture, local historians had longed to have an opportunity of inspecting the collection at Ford. Yet during all these years there had been a vast pile of letters, despatches, and old records lying in a roofless warehouse not a dozen miles from where they were now assembled. Some few of these had been saved; but hundreds of valuable papers had been reduced to a decomposed mass of pulp, through the winters' snows and summers' rains of more than fifty years, for the oldest inhabitant could not remember the roof being on the building. It was only by a portion of the roof falling upon the old papers that some of those they saw before them had been preserved. A great number of letters, despatches, and royal signatures which had passed through the hands of the Delaval family were burnt about twenty years ago, when the plant of the Hartley Bottle Works was sold; and the historical interest of the burnt papers could only be estimated by the value of those which had been saved, which included the blackened but fairly preserved great seal of Henry VII., the privy seal and letter of James I.; the autograph of Queen Anne, and that of the ill-fated Earl of Derwentwater. From the stone steps which led up to the granary John Wesley preached to the Hartley colliers. By the courtesy of Mr. Lumsden, agent to the Marchioness of Waterford, he (Mr. Robinson) had been allowed to inspect and collect what he thought would be of any interest. He began his labours among a vast collection of ledgers, &c., removed from the Hartley offices and pitched on to a lime heap, with the object of compiling and tabulating the wages paid to the various trades and labouring workers in Seaton Sluice a hundred years ago; but, as he turned over ledger after ledger and countless piles of vouchers, he began to pick up packets of private letters of the Delavals, Irish State papers, and Admiralty despatches to Capt. Delaval, with innumerable receipts for legacies and annuities paid to almost every family in Northumberland of any importance, together with the cost of cows bought at Hexham and Morpeth in the year 1590, as well as receipts for the daily articles used in castle and cot from time immemorial. His original idea was, by this discovery, put aside for the time. Among the papers which he exhibited were the signatures of a Fenwick, Ogle, Mitford, Ord, Lilburn, Rowes, Gray, Milbank, Brandling, Foeter,

and scores of others whose names were interwoven with border history. In the Admiralty despatches would be found names which would live as long as England's naval glory was part of history. The name of the ill-fated Admiral Byng often appeared. Among the letters the most interesting was one by Lord Chesterfield, bearing on the Irish question. Next in importance were letters of Samuel Foote, the actor and dramatist. The collection of family letters were a most interesting portion of the collection. The collection was also rich in documents of more national interest. There were several Portuguese letters and despatches; the petition of the first English settlers in Carolina, who were robbed of the lands and implements of husbandry which the Government had given them: "Ye petition of ye French Protestants taken in ye Dutch ships"; the names of the lords spiritual and temporal in the Parliament, holden at Dublin, July, 1634, and innumerable other papers and documents.

THE ENGLISH GOETHE SOCIETY.—(Annual General Meeting, Thursday, June 28.)

THE incoming president, Prof. Edward Dowden, delivered an address on "Goethe in Italy" to a large audience. This address, which will be issued as one of the Society's publications, will also be found in the July number of the *Fortnightly Review*. M^{me}. Sophie Loewe, Mr. Oscar Beringer, and Mr. Robt. Kaufmann kindly offered their services, and gave a selection of vocal and instrumental music.—The secretary, Mr. W. C. Coupland, reported briefly on the work done by the society, and on the steady progress it had made. He urged the enrolment of fresh members, with a view to giving adequate stage performances of Goethe's masterpieces.—The proceedings were brought to a close by a vote of thanks to the president, moved by Dr. R. Garnett, and to the musical performers by Dr. Eug. Oswald.

FINE ART.

J. M. W. TURNER'S CELEBRATED WORKS.—"Crossing the Brook," "Caligula's Bridge," and "Childs Harold's Pilgrimage" (National Gallery)—also Mr. KELLEY HAINSWELL'S "October Woodlands" (Grosvenor Gallery). Important Etchings of the above works are now in progress by Mr. DAVID LAW.—For particulars apply to the Publishers, MESSRS. DOWDESWELL, 160, New Bond-street.

PREHISTORIC CHARIOTS IN DENMARK.

*Vognfundene i Dejbjerg Præstegaardsmose ved Ringkjøbing, 1881 og 1883.** Af Henry Petersen. (Kjöbenhavn: C. A. Reitzel.)

WORLD-FAMED are the Danish mosses or peat bogs for their contributions to the prehistoric history of the ancient North. In them have been found, from time to time, thousands of objects—arms, ornaments, tools, and all sorts of things (some of them with Old-Northern Runic inscriptions), and even Roman coins, dating from the third and fourth centuries after Christ. Wheels were not absent, but seemingly they had only belonged to baggage-waggons. Elsewhere also, in South and West Germany, as well as in Switzerland and France, wheels and other remains of waggons have been discovered and described. But they only show that the wheels were nearly always in sets of two, and that the vehicles had otherwise nothing in common with the latest chariot-finds in Denmark.

And hitherto, however early were the old remains from the Danish bogs, with their national "barbaric" types and work, they also abounded in things proving contact with classical and Provincial-Roman influence and manufacture. It was in 1877 that a new era opened, with absolute correctness called

* Quarto, pp. 52. Printed by Thiele. With five copperplates by Prof. Magnus Petersen, and thirty-six figures in the text.

"pre-Roman." In that year a grave at Langaa Mark, near Broholm in Fyn, gave to science a very large iron kettle, bronze bottomed, containing, besides burnt bones, many bronze and iron fittings for the wheels and other parts of a richly decorated car, together with several bronze vessels, iron weapons, &c., and two golden rings. Thus, the deceased lord had been burnt on his chariot, and then committed to his tomb. See all this detailed by the late gifted and munificent old-Jorist, the Chamberlain F. Sehested, in his grandly illustrated quarto—*Fortidsminder og Oldsager fra Egnen om Broholm* (Kjöbenhavn, 1878, pp. 172-181 and pl. 37-39). Sehested boldly announced his conclusion that the finely wrought metallic fittings had belonged to a four-wheeled car older than the Christian period. This has now been verified by the remarkable finds from Jutland here examined by Dr. H. Petersen.

In 1881, an old peat bog at Deiberg, near Ringkjøbing—in the centre of the west coast of Jutland—suddenly became historical. Its turf-cutters came across pieces strikingly similar to those previously taken up in Fyn. It was at once decided that Dr. H. Petersen should commence scientific diggings on the spot. He did this with his usual energy and sagacity, and collected large remains—both metallic and of wood. The result was a more or less complete, highly ornamented four-wheeled chariot, with its seat or chair, in general almost identical in workmanship and detail with that from Langaa. Its wooden sides were about 5 ft. 4 in. long by a little over 10 in. high. The light and elegant wheels were 3 ft. across, the naves a foot in length and highly finished. The felloes, $2\frac{1}{2}$ in. thick by $1\frac{1}{2}$ in. broad, were of one piece of wood artificially bent and then sheathed with iron heated and bent, and so fixed on to the felloe. There were fourteen spokes over a foot long, turned out of white beech.

Yet more. In 1883 the workmen came upon other like remains in the same Deiberg moss. Dr. Petersen was again sent down by the museum authorities, and there was a new triumph. A second four-wheeled waggon was largely rescued, nearly a twin with the first, only the chair or stool could not be found. But there was one remarkable fact, that these vehicles—which had seen hard and long service, the woodwork being old and worn and worm-eaten—had been first taken to pieces and then carried into the bog for safety, their exact site partly marked out by staves, &c. However, the owner or owners had never been able to come back for them, —whether god, or goddess, or chieftain, of which we know nothing; and so these symbol-decorated vehicles, once oxen or horse-drawn, have remained to this day, carefully "treated" and preserved and put together, in the splendid Danish Museum.

Now, this is not the place for many further details, or for technical descriptions of the admirable industrial art exhibited, which includes some of the best "hits" and "patents" of the modern smith and carpenter. Suffice it to say that bronze and iron are handled with solid routine and a rich ornamentation—the latter showing also the Triskele and the mystical S-embell,

while the whole clearly betrays a long art development in Denmark before such luxuries could have been produced. Among the ornaments which have been nailed on are bronze human heads, mustachioed but without beards, the eyes showing traces of enamel. The bronze has from 10 to 15 per cent. of tin; no zinc, which comes in with the Roman culture. In a word, the characteristics point to Keltic and La Tène schools.

By long inductive comparison with other Danish finds and their surroundings, the author fixes the age of these waggons at nearly 100 years before Christ. This, as I judge, is a whole century too late; but in such matters it is always better to date too low rather than too high.

This beautiful quarto is published at a nominal price (eight Danish crowns) in consequence of generous help given by the Count Hieltstiærne-Rosenkrøneske Fund. It is excellently done. The author minutely handles every thing, and we have to thank his skill and patience as digger and archaeologist for this great addition to the history of our Scandinavian forefathers. Of course, a great deal of time has slipped away from 1883 till now. But there was immense mechanical and chemical and constructive work to do before pen could be put to paper. And much of this was effected by the author himself, hand in hand with the well-known Conservator to the Danish Museum, V. F. Steffensen.

Dr. Petersen will be remembered by the readers of the ACADEMY. In its pages (August 6, 1887) I had the pleasure of directing their notice to his magnificent folio on the ecclesiastical seals of Denmark.

GEORGE STEPHENS.

EGYPTIAN PORTRAITURE OF THE ROMAN PERIOD.

THE portraits recently discovered by Mr. Flinders Petrie at Hawara, the cemetery in the Fayum, are a welcome contribution to our scanty knowledge on the subject of encaustic and portrait painting as practised under the Roman Empire. Over sixty were found, and of these more than half are to be seen at the Egyptian Hall, together with the other interesting items of the "find." The portraits are approximately dated as belonging to the second and third century A.D., and were employed to take the place of the modelled gilt masks which covered the features of the Greco-Egyptian mummy. The time of transition is marked by the fact that in the mummies of different members of the same family some have the gilt cartonnage mask and some the painted portrait. Most of the portraits are on thin cedar panels, but a few (and these appear to have been intermediate in date between the masks and the panel paintings) are on cloth. The lifelike character of the portraits and their variety of type and expression (no two being at all alike) attest the fact that these are portraits in the true sense of the word. The only unusual characteristic which runs through all (or nearly all) is the largeness of the eye; but that this is not due to the fancy of the painter is sufficiently proved by the skulls discovered, which in nearly all cases have very large eye-sockets, extending much farther down the cheek than in ordinary modern types. The persons represented were evidently of a mixed race, with the exception of one or two palpably and purely Roman. Sometimes

the type partakes strongly of the Egyptian, sometimes of the Greek, sometimes of the Roman; but the general impression is of a fine and handsome mixed race. In execution the portraits are unequal, but they bear testimony to a high average skill among the artists employed. In many cases this execution is masterly. One, of an unmistakable Roman, with strong rough features, is painted throughout with visible bold strokes of the brush, the colours being laid on in thick impasto. In most the general laying-in is smooth, with raised high lights and strengthening touches added; in some the work is smooth all through, the modelling and shadowing of the features being executed with much delicacy. Effects of reflected light and colour and well-painted jewellery are not unfrequent. It is to be hoped that some of the best may be secured for the British Museum.

NOTES ON ART AND ARCHAEOLOGY.

ARRANGEMENTS are being made at the Grosvenor Gallery for an exhibition, in October, of pastels—a refined branch of art which has lately been revived, and which is capable of important development.

MISS MARGARET THOMAS, to whose successful bust of Fielding for the Shire Hall at Taunton we called attention at the time of its unveiling by Mr. Lowell, has recently completed a similar memorial of another Somersetshire worthy—Doctor Wilson Fox, the Physician in Ordinary to the Queen and the Duke and Duchess of Edinburgh. This, the fourth bust executed by Miss Thomas for the Shire Hall, will be unveiled in the autumn.

THE *Art Journal*, which during the past half year has well sustained its reputation both in literary and pictorial matter, begins the new one in a promising manner. The interesting and admirably illustrated articles by the editor on Japan and its art wares, and MM. Villars and Myrback's illustrated papers on England, are continued; and Mrs. Allingham gets well-deserved praise from Miss Laura Dyer. Mr. Edwards Roberts's account of "The American Wonderland," and Mr. R. Phené Spier's "Palaces of the late King of Bavaria," are also of interest. The Glasgow Exhibition forms the subject of a special number of this periodical; and, like other special numbers of the same kind, gives a good and comprehensive account of the miscellaneous gathering, full of illustrations of objects of all sorts from the exhibition building itself to the Glenorchy Charmstone.

THIS exhibition, as far as its art galleries are concerned, will not be without a still more important memorial. Messrs. Constable, of Edinburgh, have in preparation a catalogue *de luxe*, to be published by Messrs. MacLehose. The success of their beautiful catalogue of the pictures at the International Exhibition held at Edinburgh in 1886 has justified them in this new enterprise; and no doubt everything that can be done in the way of fine paper and printing, and etching, and other forms of reproduction, will be done for this book. Mr. Henley has been engaged to write the biographies of the artists, and the rest of the letterpress.

WE are asked to state that a Biblical Museum has recently been formed at the offices of the Sunday School Institute, in Serjeants' Inn, Fleet Street, which is open free to the public every day. Among the principal contents are casts of Assyrian bas-reliefs in the British Museum, of the Rosetta and Moabite stones, and of the Siloam inscription; models of ancient Jerusalem, of Herod's temple, and of

ancient Athens; a series of coins illustrating the history of the Jews, and antiquities from Babylonia and Egypt, including several presented by the Egypt Exploration Fund; and, lastly, modern objects illustrating the ancient mode of life and the modern religious customs of the Jews. The honorary curator of the museum is the Rev. J. G. Kitchin, who will be glad to receive any help towards the collection either in money or in kind.

MR. THOMAS HUMPHREY WARD has printed a "Letter to the American People" upon *International Copyright in Works of Art*. The particular branch of the subject with which he deals is the unauthorised reproduction, by heliotype, artotype, albertype, and other photographic processes, of the best work of European engravers and etchers. It appears that these reproductions—which are described as "showy, effective, and well got up"—are sold for one dollar or less. But if this be so, it is difficult to understand how the demand for the original plates, costing twenty or thirty dollars, can be seriously affected. Yet Mr. Ward assures us that it is owing to this cause that the art of line engraving in England is "threatened with extinction." However this may be, it is satisfactory to know that the bill now before Congress provides a complete remedy.

THE STAGE.

CORRESPONDENCE.

WHAT IS A TRAGEDY?

Bexley Heath: July 3, 1888.

I see that in the July number of the *Gentleman's Magazine* our old friend "Sylvanus Urban" opposes the argument of a letter I wrote a few weeks ago on what I thought the transformation of "Ben-my-Chree" from tragedy to melodrama. So far as I can see he finds no answer to his difficult question "What is a Tragedy?" But after quoting the Encyclopædic Dictionary, Prof. Skeat, and Milton, against my rendering of Fletcher, he seems to join hands with those who have told me (with rather unnecessary warmth) that tragedy is a "sacred name," that it is confined to what is "lofty and elevated" in dramatic art, and that it "belongs to the great houses." Putting the dictionaries aside (and as many of them are with my definition as are against it), I am unable to see that by "general acceptance throughout Europe" tragedy has been a "sacred name." Going no further than our own literature we find that by "general acceptance" tragedy has been allowed to include nearly every kind and quality of dramatic composition of which the end has been death. There have been good tragedies and bad; and in Shakspeare's day the name of tragedy was no more "sacred" than the name of comedy or tragic-comedy. The very titles given to the old plays show clearly that the word "tragedy" was used by the old dramatists in a very simple and ingenuous sense. Thus we have "The Tragical History of the Life and Death of Doctor Faustus," "The Tragedy of Nero," "The Atheist's Tragedy," "Byron's Tragedy," "The Revenger's Tragedy," and "The Tragedy of the Duchess of Malfy"; just as, on the other hand, we have "The Comedy of Old Fortunatus." Clearly the term "tragical" was used quite without thought of "loftiness" or "elevation," whether as regards diction or subject, and was simply meant to show that the dramatic action led up to and terminated in death. I see as little reason to think that Marlow intended to indicate the "elevation" of his subject as that so modest a man as John Webster wished to advertise the "loftiness" of his diction. Indeed, I am convinced that if "The

City Madam" had been tragical in its draft Massinger would not have been restrained from so describing it by any thought of the meanness of its *dramatis personae*. In fact, the gods were not more lawful or essential than mean people to a tragedy written in the best days of English tragic art.

To come to the "general acceptance of tragedy throughout Europe," "Faust" is properly called a "dramatic mystery," because in its first part it is tragical in only one of its episodes—the episode of Margaret. The first part of "Wallenstein," ending with the struggle between father and son (but not with death) is described in its early form as a drama; the second part, ending with the death of Wallenstein, is described in its early form as a tragedy; and yet the first part is in many respects loftier and more elevated than the second both as to action and diction. I think I am not wrong in saying that in Russia certain of Tourgenieff's short stories (such as that of the porter and his dog) and some of Gogol's (such as, if I mistake not, that of the poor official and his new overcoat) are with "general acceptance" described as tragedies. And I would go so far in support of the definition given in the former letter as to say that tragedy is a term which is independent not only of literary quality, but even of literary form; that the *Bride of Lammermoor* is as much an English tragedy as "Hamlet" is, and that M. Daudet's story of Fromont and Risler is as certainly a French tragedy as Mr. Buchanan's play on that subject is an English melodrama.

As for the definition that I rendered from Fletcher's "Apologetical Preface," let any reader interested in the subject judge for himself how far my implication is justified by Fletcher's description of tragi-comedy. And since there is now no definition of melodrama that fits the more recent developments of that species of play, let me make bold to offer one that shall be in the manner, and partly in the words, of the author of the "Faithful Shepherdess." A Melodrama is so called because it does not bring its hero to his death (which is enough to make it no Tragedy), and yet brings him very near to it (which is enough to make it no Comedy).

HALL CAINE.

MUSIC.

THE HANDEL FESTIVAL, ETC.

The performance of "Israel" on Friday week was a very grand one. It would be possible to mention one or two places in the second part in which there was a little wavering; but we prefer to dwell on the wonderful effect produced by the double choruses, and notably the "Hailstone" and the "Horse and his Rider." It was not only the vigour and precision with which the large army of choristers sang which called forth admiration, but the volume and richness of tone. The severe measures adopted, for this festival, to get rid of all singers whose best plea for admission consisted in what they had done in the past, brought about the happiest results. The soloists were Mdme. Valleria, Mdme. Patey, Miss A. Marriott, and Messrs. Lloyd, Bridson, and Brereton.

The Handel Festival of 1888 has been a brilliant success; and for this, of course, thanks are in a very large measure due to Mr. Manns. A few years ago many persons feared for the time when Sir M. Costa would no longer be able to wield the bâton at these festivals. The time, however, came, but with it a worthy successor. Mr. Manns has done a great deal this year in the way of removing some of his predecessors' unjustifiable additions to Handel's music. There is still room for improvement; and we hope by next festival that everything will be done

decently and in order. The audience on Friday numbered 23,722, the figures for the four days amounting to 86,337—a total which was only exceeded in 1883.

Last week we made a slip in speaking of the number of oboes and violins in the orchestra. In comparing them with the numbers of the Festival of 1784, we took the figures of 1885 instead of 1888. The mistake would, perhaps, have been pointed out to us but for the unfortunate fact that the balance this year, in a Handelian sense, was still more unfavourable. In 1784 there were 26 oboes to 96 violins, in 1885 16 to 203, but this time only 12 to 216.

Herr Richter gave his eighth concert on Monday evening. The programme included the first of Bach's six Brandenburg Concerti Grossi—works which, as Dr. Spitta, in his *Life of the composer*, says, "exhibit the highest point of development to which the older form of the concerto could attain." The score consists of strings, horns, oboes, bassoon, and a part for violino piccolo (a bright-toned and smaller violin). It was played by Mr. Schiever on an ordinary instrument. As there is a line marked *continuo*, the harpsichord must also be included. This harpsichord part, according to the practice of Bach, was not written out. But by omitting it altogether, as Herr Richter did on Monday, the composer's intentions were certainly not fully realised. This was especially noticeable in the last movement, in the passages for solo violin accompanied only by the basses. Intermediate parts were undoubtedly added by the harpsichord player. Why should not a pianoforte part be written out and played when such works are performed? This first Concerto contains some fine music. The middle movement Adagio, with its plaintive theme, its curious false-relation effects, and its Beethoven touches of strings answering wind in the final chords, is most interesting. The programme included the closing scene from the first act of "Siegfried." The hero is welding together the broken pieces of his father's sword, while Mime, the dwarf, is preparing a draught, one drop of which will suffice to kill Siegfried. On the stage this is a most effective scene: every note of the music fits in with the busy action of the two personages. On the concert-platform it has but little meaning. However, there was the music to listen to, and Mr. Lloyd sang magnificently. The same cannot be said of Mr. Nicholl, but he was, according to report, indisposed. The Overture to "Obéron," Mendelssohn's "Midsummer Night's Dream" Overture, and Beethoven's Seventh Symphony completed the programme.

Mdme. Otta Brönnum, a clever pupil of Mdme. Carlotta Patti, gave a concert at the Steinway Hall on Wednesday evening. Her clear and flexible voice told well in some graceful Scandinavian songs, and in the florid music of the "Barbiere." She was supported by artists from St. Petersburg, Stockholm, and Holland. Chev. Carpi was an effective Figaro in the "Barbiere" duet, and sang, besides, some light songs which were much appreciated. M. J. Wolff was also most successful with his violin solos.

The pupils of the Hyde Park Academy of Music gave their annual summer concert at the Steinway Hall on Thursday afternoon. The excellent choral pieces given under the direction of Mr. H. F. Frost proved, as usual, a welcome feature of the programme. Miss Mary Willis, with her clever singing, was also an attraction.

J. S. SHEDLOCK.

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